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# The Baptist Record

"THY KINGDOM COME"

OLD SERIES  
VOLUME XLVII.

JACKSON, MISS., July 2, 1925

NEW SERIES  
VOLUME XXVII, No 27

A Daily Vacation Bible School is being conducted in the church in Natchez.

Roald Amundsen returned safely from his expedition into the Arctic Zone. He came within something like 100 miles of the Pole.

Brother J. E. Byrd has just closed a meeting with Pastor E. T. Mobberly and the saints at Shuqualak. The church was helped and four were added to it.

Pastor Lee B. Spencer has resigned at Oakland, effective July 1st. He is highly spoken of by Oakland people and is in the prime of life for future service. We do not know his plans.

The Second Church in Jackson shows rapid growth in membership. When the list of families taking the Baptist Record was recently revised, there were 200 added to the budget list. The number of papers going to this church stands at 500.

We are in receipt of a letter unsigned and mailed on a train bringing \$15.00 in currency with the request that it be used where it will do the most good. The name of the sender is unknown, but we are sure the money comes from a reader of the Record. It was used to help in educating girls in college.

The Encampment on the Gulf Coast will be held August 4-12. Among the speakers are Dr. R. G. Lee of New Orleans whom our people heard at Tupelo with much pleasure and profit, also Dr. John L. Hill of Nashville, Tenn., one of the best of the Sunday School Board men, and Dr. W. T. Conner, the great Bible teacher of the Fort Worth Seminary. The singing will be led by Mr. Fred Scolfield of Birmingham, who has few equals in the world in his line.

Our American statesmen and diplomats do so many good and sensible things in their dealings with other nations that it comes as a bad shock to the nerves when a blunder is made like that of Secretary Kellogg's in dealing recently with Mexico. Most Americans will sympathize with the indignant reply of the Mexican President, who virtually said that Mexicans could attend to their own business without Mr. Kellogg's meddling.

The revival meeting at the Baptist Church closed last evening with 45 additions to the membership, of which 23 were by letter and 22 by experience. The ordinance of baptism was administered yesterday afternoon by the pastor, Rev. C. E. Bass, in Hall's Creek on the Columbia road in the presence of a large assemblage of people. This has been the most successful revival the Baptist Church here has held in several years, which has indeed extended to the other congregations of the town, and it may be well said that the entire community has been wonderfully blessed in the meeting that has just closed. Dr. Marriner's preaching has been of an extremely high order, edifying, uplifting and spiritualizing, and the prayers of this people follow him to his home and wherever he may go. He was presented with a substantial offering at the close of the meeting.—Lawrence County Press.

Read the resolution passed by the Mississippi Press Association on June 6 at their last annual meeting, on page 5.

Pastor H. D. Wilson of Wiggins has accepted the call to Tourney, Ala., and is already on the field. We are sorry to lose him from our forces in Mississippi, where his service has been of the highest order.

Credit is due Dr. D. M. Nelson, Education Secretary, for the attractive Special College Edition of The Baptist Record of June 25.

Through mistake announcement was made of Dr. L. R. Scarborough's meeting at Mt. Olive for June. The meeting will be held July 9-19. Churches in a radius of 20 miles will participate in it.

In the first few days of the meeting at Davis Memorial, Jackson, there were thirteen additions to the church, eleven of them by baptism, mostly grown people. There are overflow congregations, and Pastor Hudson says he has never had better help than Brother Posey, who in the morning preaches on Paul's letter to the Philippians, and at night brings an evangelistic message.

At the meeting of the Kentucky Baptist Mission Board recently it is said that Dr. J. W. Porter introduced a resolution saying that Kentucky Baptists believe in the Genesis account of creation, and that it was not by the process of evolution. It was voted unanimously. Also a resolution was passed withholding any further money from Cumberland College until Prof. E. E. Wood, an evolutionist, is dismissed.

Academic freedom, or freedom in teaching with a great many people means freedom to teach what they believe, but prohibition against teaching what you believe. Lots of people insist on teaching things that contradict what is said in the first chapter of Genesis, but they don't want you to teach what is in the sixth chapter of Romans or the eighth chapter of Acts. Freedom is a word to conjure with or to work a hoodoo.

Dr. A. C. Dixon, pastor of University Place Church, Baltimore, passed away on June 14th, after an illness of six months. He was 71 years of age. He was born in North Carolina, served as pastor in his native state, also in Boston and Brooklyn, and at Spurgeon's Tabernacle in London. He was always and everywhere a devout believer in the whole Bible and a strong advocate of all its teachings. He was a true defender of the faith and carried the war into the enemy's camp. His father was one of the organizers of the Ku Klux Klan soon after the Civil War, but left it because he believed it had departed from its original purpose. He is survived by his second wife, an English woman by birth, by two sisters, and one brother, Thomas Dixon. Another brother, Frank Dixon, died three weeks ago.

## NOTICE!

An excellent singer available for third Sunday in July and two weeks following. If you need him, wire

—R. B. Gunter.

Dr. M. E. Dodd and Mr. John S. Ramond of Shreveport were with the First Baptist Church, New Albany, Miss., in a revival meeting. There were 45 accessions.

Reports from West Laurel meeting are that in four days thirteen had been added to the church and big crowds in attendance. W. W. Kyzar is assisting Pastor W. H. Thompson.

The church at Maben recently ordained three new deacons, Brethren C. S. Cole, W. T. Butler and J. F. Douglas. These are men of good report and capable of excellent service. Pastor O. P. Breland was assisted in the ordination by Dr. J. D. Ray, pastor at Starkville.

Pastor L. J. Covington preached in his own meeting at Tate Street Church Corinth. There were 24 additions, 17 by baptism, from 15 to 66 years of age. The church was much strengthened. The singing was led by J. W. Gaines of Memphis.

Brother Charles F. Leek of Louisville, Ky., writes us of the sudden death by heart failure of Dr. R. J. Pirkey, pastor Broadway Baptist Church. The call came without warning. He had been apparently in the best of health. The funeral service was conducted by Dr. E. Y. Mullins.

Chicago prohibition officers have uncovered stills among Sicilians in that city in the worst filth imaginable, concocting poison which produces blindness, insanity and death. Manure and dead rats are common accompaniments. These people print labels to put on their bottles which describe the stuff as imported liquor.

Dr. Marriner of Leland assisted Pastor C. E. Bass in a meeting at Monticello last week in which 45 were added to the church, 22 of these by baptism. These people are accustomed to good preaching but they never have heard better; and everybody is happy and the work of the Lord is set far forward.

The editor spent last week with Pastor W. S. Landrum in a meeting at Finkbine, or as they call it, The Camp in Rankin County. This is a fine community of people who are all with the Finkbine Lumber Company. They have a good school, and two churches, Methodist and Baptist, worshipping in the Y. M. C. A. building. The "Y" is under the control of Brother Sam Deer, who like his father is always ready to show you some kindness. The congregations were fine throughout the week, though the men were in the woods in the day time. There they had their prayer meetings, and the ladies had their prayer meetings in the homes each day. Brother Landrum also conducted a daily service for the children. Usually when people say there are not many unsaved in a community, they have not counted them. But in this case it was true, and they wanted Bible preaching to the saints. Evangelist W. W. Kyzar had held two meetings with them and Dan Kelly had been there in two meetings. We had only one addition by baptism, and several others baptized who had been previously received. It was a week of joyful service.



## TO THE BAPTISTS AND BAPTIST CHURCHES OF THE SOUTH

The Foreign Mission Board in annual June meeting issues the following to the Baptists of the South:

Whereas, the debt on this Board as reported at its meeting today shows an increasing trend and will most probably continue to do so during the next three or four months, and

Whereas, the appropriations as provided for in this year's budget are proving to be considerably in excess of the anticipated receipts for the year.

Therefore, should this possibility prove to be a reality by October 1st, next, the Board feels compelled to state, though with great reluctance, that it will be absolutely necessary for it at the meeting to be held that month to reduce the appropriations for 1926 to a figure that will be within a reasonable expectation of the receipts allowing for the interest on the debt and some reduction of it; and further that in the accomplishment of this end it may be necessary to withdraw our missionaries and close our work in some of the fields where the Board is now operating.

Your Foreign Mission Board is in deep distress. Receipts are less than expenditures, and our debt is increasing. We are cutting our work cruelly. Not one cent will be spent on enlargement on any mission field.

The following suggestions are made to the brethren and sisters of the South:

1. A call to prayer that our people may realize our emergency and be faithful with their money.
2. That pastors and people spread the information of the urgent need of the Board.
3. That we reiterate our loyalty to the Co-operative Program.
4. That we admonish the whole brotherhood to start no more campaigns.
5. We implore our people that no new institutions nor enterprises be started.
6. We implore all Southern Baptists, men, women and children, to follow God's plan of giving: "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him." (1 Cor. 16:2.) The minimum is the tithe.

J. H. Anderson, T. W. O'Kelley, F. F. Gibson, Mrs. J. P. Thomas, Mrs. Carrie W. Moore, R. A. Williams, Joshua Levering, J. L. White, W. W. Chancellor, H. T. Stevenson, B. M. Gwathmey, Hill Montague, L. H. Jenkins, R. E. Gaines, H. M. Fugate, C. B. Bobo, Forest Smith, W. H. Williams, L. R. Christie, W. A. Harris, Miss Alta Foster, W. G. Mahone, W. W. Weeks, W. T. Clark, W. H. Moore, Geo. T. Waite, S. B. Woodfin.

Members of Foreign Mission Board, S. B. C.

## SUNDAY SCHOOL CONVENTION

The Sunday School Convention of the Hancock County Association met with Crane Creek Church on the fifth Sunday in May. An interesting program was rendered, the several speakers present doing full justice to the subjects assigned. The general theme of the meeting was the Sunday School organized in all its departments. The attendance was fine, the house being filled to overflowing with a good crowd on the outside. At noon a splendid dinner was served on the ground, to which full justice was done by those present. During the course of the meeting the following resolution was unanimously adopted:

Resolved that this convention reaffirm its faith and belief in the Bible account of the creation of man, and hereby condemns the teaching of the theory of evolution in any form in any of the schools or colleges of our state or nation.

—Reporter.

There were said to be many accessions to the Prentiss church as a result of the meeting in which Pastor J. B. Quin was assisted by Evangelist J. N. McMillin.

## SPIRIT OF YOUNG MISSIONARIES WOULD SAVE ALL SOUTHERN BAPTIST CAUSES

By Frank E. Burkhalter

If the spirit of consecration and missionary and evangelistic zeal manifested by the more than a dozen young missionaries commissioned to service by the Foreign Mission Board at its annual June session could be communicated to Southern Baptists generally, adequate funds would be forthcoming immediately to take care not only of foreign missions but every other denominational enterprise, and such a spirit of revival would sweep the Southland as it has never known before.

These young people, who will be supported by churches and individuals without expense to the Board, measured up to a high standard in every way and their spirit of complete consecration, intense evangelism and joyous service was such that members of the Board expressed the hope that before the workers go out to their fields on the other sides of the globe they might have an opportunity to visit a number of the churches and thus serve to help renew the missionary and evangelistic spirit among our Baptist people generally.

The meeting of the Board was probably the most serious that has yet been held. With the fact of the heavy debt confronting the Board readers of the denominational papers are more or less familiar, and the only feasible plan for reducing the debt appeared to consist of reducing the expenditures of the Board to the lowest possible figure and doing everything possible to increase the receipts from the churches.

After a detailed consideration and discussion of the whole situation the Board adopted a statement to the denomination embodying the following points: (1) Calling our people to more earnest prayer that God will show them their duty and help them to do it; (2) urging pastors of churches to redouble their efforts in informing their people on the true situation of the foreign mission work; (3) a reiteration of the loyalty of the Board to the Co-operative Program of Southern Baptists as offering the only dependable source of income; (4) admonishing the Baptist brotherhood generally to start no more special campaigns of any character; (5) urging the people generally to start no new enterprises or institutions; (6) calling upon Southern Baptists to come to God's plan of giving as embodied in the bringing in of weekly offerings on the first day of the week in the proportion that God has prospered them, with the tithe as a minimum of a Christian's gift to God's work; (7) arranging to bring about reductions in expenses even to the point of cutting the heart out of some of the work and the workers; and (8) warning the denomination that unless the receipts of the Board are soon increased that body will have to consider the necessity of having to withdraw some of the missionaries from certain fields and abandoning those fields.

The Board gave its approval to a plan proposed by the Co-operative Program Commission looking to carrying forward the present 1925 Program in the churches to the point where a sufficient number of subscribers has been secured to guarantee a minimum income of \$12,000,000 a year for the causes embraced in the Program.

Here are the names of the new missionaries, their home addresses and the fields to which they go:

Miss Mary E. Carver, Birmingham, Ala., who goes to Africa; Miss Martha L. Franks, Laurens, S. C., to North China; Miss Lydia E. Greene, Dillon, S. C., to South China; Miss Lolita I. Hannah, Nashville, Tenn., to Japan; Mr. and Mrs. Victor Koon, Seminary Hill, Tex., but more recently of Oklahoma City, to interior China; Miss Martha L. Krause, Spring Hill, Ala., and Rev. G. W. Strother, Pineville, La., who will be married and go to interior China; Miss Ola V. Lea, Ringgold, Va., to Central China; Mrs. H. P. Mc-

Cormick (nee Miss Mary K. Reeks), Baltimore, to Africa; Rev. and Mrs. Walter Q. Maer, Memphis, Tenn., and more recently of Hernando, Miss., to Chile; Rev. and Mrs. L. T. Matthews, Tipton, Ga., to Argentina; Miss Marjorie Spence, Lillington, N. C., to Chile; and Miss Maggie A. Whaley, Cleveland, Tenn., to Mexico.

## BLUE MOUNTAIN ENDOWMENT

Blue Mountain College has no thought of failure in the present endowment campaign. However, we have been exceedingly hampered in getting our movement started. The action of the Education Commission on the question was taken just after Dr. Lowrey's resignation as President. When he resigned neither he nor the Board had the slightest idea that the endowment campaign would be launched this year. However, the Woman's College wanted it at this time, and was conferring with the Commission at that time. They were ready. There were several reasons why we were not considering the matter for this year, the main reason being the instructions of the last Convention to the Education Commission to bring in a plan for an endowment at the Convention next November. However, as soon as the Education Commission took its action, Blue Mountain College decided that there was nothing for her to do but to meet the situation. Our Board immediately took action on the matter, but during the time that Woman's College was getting started, Blue Mountain College Trustees were practically estopped from doing anything on account of their efforts to settle the President question.

The President question has been settled, and that gloriously. Nobody seems to have any doubt but that Dr. Lawrence T. Lowrey was the man of all men for this position. However, he did not come in until the first of June, and, of course, there was much to take his time for the first few weeks besides the endowment. The movement has been launched, however, and will be pressed with commendable vigor. Already we have a fine start. Dr. E. E. George, of Memphis, Tenn., has accepted the position of Executive Secretary. A live force will be put in the field subject to his command. Dr. George was once a prominent pastor in Mobile, Ala., and was once offered the pastorate of Lowrey Memorial Church at Blue Mountain. He is a patron and an ardent friend of Blue Mountain College. He is deeply interested in this movement, and will consecrate himself body and soul to its success.

Blue Mountain College will be known in the world for time and eternity. Nobody need have any doubt of that. It is now doing the best work of its life, and has arranged for a faculty for next session which will put it on still higher ground.

—W. T. Lowrey, Ex-President.

## EVOLUTION TO BE OPPOSED

By S. M. Ellis

The teaching or doctrine of Evolution, as explaining the process of creation, is to be rejected and opposed, on the following grounds:

- 1st. It is a direct and positive contradiction of God's account of creation given in His Word.
- 2nd. Its teachings deny and oppose the fundamental truths and doctrines of Christianity as set forth in the Bible, such as the infallibility and inerrancy of God's Word, the account of creation, the fall of man and the consequent depravity of the race, the personality and evil work of Satan, the Deity and the virgin birth of Jesus Christ, his sacrificial death on the cross as an expiation for sin, his resurrection from the grave, his way of salvation for lost man by a new creation, expressed through repentance and faith in the Son of God as Lord and Saviour, his sovereignty over all created intelligences; these, and other vital truths supporting Christ's supernatural religion, are denied and opposed by Evolu-



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tion and its advocates. We therefore reject it as false to the core.

3rd. Its teachings in the school room, the press and the pulpit are directly contributory to religious schism, thereby disturbing fellowship and dissipating our forces for the on-going of the Kingdom of our Lord; they are, moreover, destructive of the grounds of faith, especially of young people, and are paralyzing to Gospel evangelism and to the organized efforts to spread the Gospel throughout the earth.

Therefore, we ought to approve and support such statutory legislation as will outlaw the teachings of Evolution in the tax supported schools.

And further, we should call upon our denominational schools of every grade to abstain from the deadly teaching, because it attacks the credibility and integrity of the Bible, and subverts the common faith of God's people. And those of our schools which steadfastly conform with our traditional orthodox standards of Christian education, giving God's Word pre-eminence of authority in every sphere of its Revelation, we are in duty bound to render our hearty moral and financial support.

Memphis, Tenn., June 16, 1925.

## THE DOCTRINAL ISSUE AT MEMPHIS

By Selsus E. Tull

We had a big stir at the Memphis Convention over the report of the Committee on "Faith and Message". We are not through with it yet, and we will not be for a long time to come. We are now being served up with long explanations and expositions in our denominational press, but the mischief is done, and we had as well face the facts. The issue is not settled.

In order to discuss the issue intelligently and draw the lines clearly, two simple questions should be asked and answered: First, why did the Convention ever appoint a Committee to bring in a Confession of Faith? Second, did this Committee successfully meet the one issue that occasioned its appointment?

There is but one answer to the first question, and that answer is, that the one felt need for the appointment of the Committee on Faith and Message was the fact that the inroads of present-day Modernism and the Evolution doctrine demand that our Convention make a deliverance on these issues that would define our Baptist position in relation to and in answer to these acute problems, and thereby clearly pronounce our attitude in the midst of the present doctrinal agitation. This is the only reason on earth why we should have ever desired the appointment of a Committee to draft a new Confession.

That the Committee confessed and construed that this was its only mission is clearly proven from the fact that the Committee offered bodily the old New Hampshire Confession, article by article, on all the old-line doctrines adding only some irrelevant items on War, Education, Social Service, Stewardship, etc.

Then, to meet the real issue for which the Committee was originally called forth, they added a sort of codicillary or appendage under the title, "Science and Religion", after introducing it with the following apology: "Since matters of science have no proper place in a religious confession of faith, and since it is desirable that our attitude towards science be clearly understood, your committee deem it proper to submit the following statement on the relation between science and religion, adopted in 1923 by this Convention at Kansas City, and request that it be published in the minutes of the Convention".

It seems, therefore, a pure matter of grace on the part of the Committee that they even countenanced the demand for a deliverance on the Evolution question, and they tried to make it a side issue until the speech-making started. As a matter of fact, as far as the report is concerned, the Committee could have made the same report that it did make by a simple motion as follows:

"We, your Committee on Faith and Message, move the adoption of the New Hampshire Confession of Faith together with Dr. Mullins' Kansas City statement on Science and Religion". That form of procedure would have saved time, and would have accomplished exactly what was done as for meeting the demands of the situation. That is a fine year's work for a company of smart men!

Now, in answer to the second question: "Did the Committee successfully meet the one issue that occasioned their appointment"? The great confusion in the Convention that followed the reading and discussion of the report, and the unhappy state of feeling that remains so widespread since the Convention, demonstrate that the Committee bungled its job and did not successfully meet the situation and accomplish the one grand purpose of its appointment. After the labors of a whole year, the now historic Committee only brought to the Convention a compilation of old documents already in circulation among us!

Dr. C. P. Stealey, a member of the Committee, rightly sensed the duty of the Committee, and bravely attempted, by a minority report, to answer the one issue that is demanding of the Baptists a definition of their position in the midst of the present doctrinal confusion. The majority of the Committee, evidently controlled by Dr. Mullins, did not face their duty squarely and, therefore, brought in a vulnerable report that does not put the Convention on record against Evolution but leaves us where the Evolutionists may grow and flourish among us just so they claim a belief in the supernatural, and just so they will "be careful to free themselves from any suspicion of disloyalty on this point". By accepting this statement on "Science and Religion", we assured the Evolutionists that, "we do not sit in judgment on the scientific views of the teachers of science. We grant them the same freedom of research in their realm that we claim for ourselves in the religious realm". We assured them that we do not care how long they employ the "Evolution doctrine" as "a working hypothesis of science" because we realize "its apparent simplicity in explaining the universe"; but, "we insist that this and all other theories be dealt with in a truly scientific way, that is, in careful conformity to established facts". It does not seem to occur to the Committee that an hypothesis is no longer an hypothesis when facts are established.

The grand crime of Evolution as a present-day doctrine is that it is a substitution of an hypothesis for established facts, and for that very reason it should be denounced and condemned wherever it lifts its blasphemous head in the realm of either science or religion.

The trouble with our now famous Committee on Faith and Message is that they utterly failed to pronounce Evolution as a doctrine of the devil wherever it is found. The concept of Evolution has come as a usurper and a lying destroyer of "facts" in every realm of thought. It has come to interpose itself in substitution, and in explanation, of all things, physical, biological, mental, moral, and religious. Herbert Spencer said of the concept: "It spans the universe and solves the widest range of problems, which reach outward through boundless space, and back through illimitable time, resolving the deepest problems of life, mind, society, history, and civilization".

To attempt to make it appear that the concept of Evolution is only "a working hypothesis" of science and fail to see and to say that the "Evolution doctrine" is now a raging, truth-destroying imposture that parades itself before the world as the creator and designer of all things, is either to expose an utter ignorance of the magnitude of the present issue or else to confess a cowardly unwillingness to flaunt defiance in the teeth of the greatest present-day enemy of God and Christianity.

It is no time for the people who love God and His Book to be doling out their gentle "protests"

against a destroying monster or to be "insisting" that the fires of Hell "be careful" about what they consume!

There is a raging battle on in this present world. The "Evolution doctrine" is now an organized, capitalized, and syndicated propaganda which is out to re-shape the thought of mankind. It has been working under cover for many years, but it is now out in the open. It has assumed the attitude of scorn and defiance, and it is in the field to destroy every thing that opposes its claims. Why the world-wide rage of the Evolutionists in their denunciation of the Tennessee law against teaching Evolution in the public schools? Did ever the world see such a mountain made out of a mole hill? There is a mighty reason for it all even if Dr. Mullins and his Committee don't realize it.

Evolution perverts or blights wherever it takes hold on the thinking of men. It has perverted the study of the natural sciences, psychology, biology, and geology. It has perverted the mental sciences. It has perverted social science. It blights every thing religious. It blights personal faith. It blights prayer life. It blights the spirit of evangelism. The Evolutionist who claims to be a Christian suffers the blight of all those powers that win men to salvation and establishes souls in the Word of God. It is indeed "a working hypothesis". It works desolation and destruction. It works backward to the brute but never upward towards God. For these reasons, Evolution deserves no quarter or countenance among those who love God and the truth.

For myself, I feel that our famous Committee on Faith and Message played at their job, and led the messengers of the Convention to turn back the grandest opportunity our great Convention ever had to throw all its mighty weight against the greatest modern enemy of the Bible and human happiness.

There is no time to argue over "dignified phrases" when a great battle is raging. The Memphis declaration falls flat in the very face of the enemy. It is a sop to the Theistic Evolutionist in our religious ranks, and a joke in the eyes of the Materialistic Evolutionist who naturally makes light of the contentions of God's people. The one issue at Memphis was Evolution, and Evolution came off unhurt by the platitudes of our Committee on Faith and Message.

Those anxious souls among us who feel that we must fight Evolution down in the ranks where the people are being swept by its tide from the public school children on up will have to turn to some other source for our ammunition. We can not find it in the Memphis statement. Dr. Scarborough may dig out "doctrinal broadsides" out of the old New Hampshire Confession which we have had with us all the time in his attempt to bolster up the Committee report, but he knows that there is no glint of the sword in what he says. He knows that there is nothing in his abored exposition of the report—or even in his tirade against the Baptist Bible Union that he mixes along in it to vent his personal spleen—that can frighten even the animal fear of those who claim a brute ancestry.

For those who may read this article, I want them to know that I voted with C. P. Stealey because he had a sword in his hand, and that is the only tool with which to face the present enemy. The majority report did not meet the issue. It only broke our own ranks instead of facing us all in solid array against the common enemy.

Dr. L. R. Scarborough writes: "Rev. and Mrs. L. L. Holmes, 42 E. Albion Street, Boston, Mass., are well trained and equipped for all sorts of Church, Sunday School or B. Y. P. U. work, or for pastorate. They are both graduates of Southwestern Seminary and have had successful experience in the work of Christ's churches. I commend them especially for Sunday School work. Write them."



## The Baptist Record

PUBLISHED EVERY THURSDAY BY THE  
MISSISSIPPI BAPTIST CONVENTION BOARD

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JACKSON, MISSISSIPPI

R. B. GUNTER, CORRESPONDING SECRETARY

P. I. LIPSEY, EDITOR

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RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.

Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

### COLLEGE ATHLETICS

Hope nobody gets nervous! If so we have all the more reason for studying this matter. The purpose here is not to argue a point, nor even to express an opinion. This is simply a review of the reports that have been made for the last three years on the subject, at the meetings of the Southern Association of Colleges and Secondary Schools. These reports are contained, among other things, in the printed volumes which give the doings of the Association in its annual assembly.

It is a favorable sign when the representatives of the colleges are seriously studying the matter of athletics in the schools. They are conscious of an abuse and a danger and have a committee appointed each year to investigate the athletic activities in the colleges and report at the next annual meeting. This report is the subject of discussion and is printed in the minutes of the meeting. From these reports the following facts come to light:

First the educators are of the opinion that too much emphasis is being put on athletics as compared with the interest in other departments of college life and work. This is shown in the salaries paid to coaches and athletic directors in comparison with salaries paid to professors in the institutions. The average salary in 26 colleges reporting in 1922 was \$3,050.00, one man receiving \$7,000 for part time work. In 1923 nine institutions reported that they paid their head football coaches salaries equal to or greater than that paid the president. In 1924 it was said, "The average salary of the eleven highest paid professors in Southern institutions is \$5,810.00. That of the same number of football coaches is \$7,454.00. Other figures could be given but this will suffice.

Again the average expenditure for athletics in 26 colleges in 1922 was \$24,334.09. These figures come from gate receipts, fees and guarantees from outside parties. The report adds, "The harm lies in the over-exaggeration in the mind of the student of the relative importance of athletics. The whole scale of expenditures is on an exaggerated plane and steps should be taken to reduce it."

Another inquiry is as to the time given to the matter of athletics, thus losing time and interest from study.

Another criticism made in these reports is the temptation to dishonesty and to gambling. The charge is made that entrance requirements are reduced to permit athletes to enter, that grades are manipulated to let them get by, that they are not subject to discipline and regulations of other students. Scholarships are used to support athletes and not bona fide students. As to gambling the report says: "Except for horse-racing is there any sport upon which there is more professional and amateur gambling than on football games?"

It is pointed out that instead of being an amateur sport or a means of developing strong men, the tendency is to become a commercialized business, and is controlled not by the faculty of the

college but by outsiders. Disapproval is expressed of the efforts to get students by means of scouting for athletes in the high schools.

As we have said the most hopeful thing about all this is that the colleges are coming to recognize that they have a serious matter to deal with and are studying methods of eliminating the abuses and reducing the evils to a minimum. Our dependence in this matter is on the honesty of those who have the matter in hand. If they will tell the truth about it there is hope of improvement. Many colleges refused to make any report, which is not a very good indication.

### I WAS IN THE SPIRIT

Faithful service to God contributes to a spiritual state of mind. Doubtless this was true of John and led to where he could say I was in the Spirit. He had been faithfully serving God, had been making good use of his time in bearing faithful testimony. He says that was how he came to be on the Isle of Patmos. It was for the word of God and the testimony of Jesus. That is he had been preaching and bearing witness to what he knew about Jesus. He told what he knew of Him by personal association while on earth, and he told what he knew of Him by personal experience of His grace since the resurrection of Jesus and the coming of the Holy Spirit. Because he was faithful in witnessing, God was faithful in revealing Himself to him further. Jesus had said, "Give and it shall be given unto you: With what measure you mete, it shall be measured unto you". And John is receiving the promised blessing. The way to further knowledge of God is making good use of what we have, imparting it to others. What John's enemies thought was a punishment to him for preaching the Gospel, became his opportunity for better knowledge of God and His will—as in the case of Joseph, God meant it to him for good. As in the imprisonment of Paul it only furnished him a better equipment for preaching and greater opportunity.

Outward surroundings can also induce a spiritual state of mind; not these alone, but they may help. They may not seem favorable, but it is possible if properly taken. John was on the Isle called Patmos. Two things were favorable here. It was a lonely place. God never seems so near as when we are alone. The presence of others may distract our minds and hinder spiritual thoughts. The noise and chatter, the light conversation, the worldly trend of common talk may hinder. Even the presence, simply, of others without conversation may make us conscious of self and prevent the consciousness of God. It is good to be alone. It is absolutely necessary to be sometimes alone if we would see God. "Spend much time in secret with Jesus alone". Moses found forty years in the desert a good preparation for hearing the voice of God. Don't complain of loneliness, utilize it. David said, "My reins instruct me in the night seasons", and many since his day have found the stillness and darkness of the night a good time for fellowship with God. Idle moments, sometimes enforced idleness, is God's opportunity, and ours. "He maketh me to lie down in green pastures; he leadeth me beside the still waters."

There was another helpful thing about this prison at Patmos. It furnished an opportunity for companionship with God through the looking into the facts of nature. It was a prison that could be converted into a palace, for it was one of the places which God had made and man could not spoil. The sky, the sea, and the rugged mountain, were all there and in close proximity. What more could one wish, the beautiful heavens above, the encircling ocean and the picturesque little island. Everything that goes into the making of beauty is here; and beauty is close kin to God. If you love the beautiful, it is easy to love God. There is no beauty like the beauty of holiness. But have we not always with us these things that tell us of God? Are they not

all around us? Do you watch the sky at evening and morning? Do you look up into the face of the heavens at night? Is your soul not subdued to reverent worship? Do you sing "Day is dying in the West", concluding with the chorus, "Holy, holy, holy; all the earth is praising thee; all the earth is full of thee". David will help you to praise Him if you will read the nineteenth Psalm, beginning, "The heavens declare the Glory of God". To look long at what God has made may help you to be in the Spirit.

Another thing that helped John to be in the Spirit was it was "The Lord's Day". Among the things that were made for man, there is hardly anything equal to this day of rest from toil and opportunity for refreshment of soul. "This is the day the Lord hath made; let us rejoice and be glad". To John the Lord's day brought back the glorious memory of the resurrection. Early on that first day of the week, after the visit of the women to the tomb, he and Peter had run to the place of His burial. He had outrun Peter and come first to the tomb. He had looked in reverently, but did not go in until Peter went, and he followed. There they saw the evidence of the resurrection and believed. It was a day of wonder, of waiting and inquiry, of stirring of soul, searching of heart, recalling what Jesus had told them. In the evening he appeared to them in the upper room. He could never forget it or get away from it. His soul was flooded with new light. And this was the Lord's day. The day of recalling glorious experience, of renewing of faith, of worshipping the Christ. It was easy to be in the Spirit on the Lord's day. This day is still ours. We may avail ourselves of all its memories and its means of grace. If we would be in the Spirit, we must use it, not abuse it or ignore it. It is still the Lord's day, his special time of revealing himself.

### BREAD THAT PERISHES

Ice and water and steam. These three. But the greatest of these is steam. Body and mind and Spirit. But the greatest of these is Spirit—sometimes. Each one must decide for himself which is uppermost. Solid and liquid and gaseous. The same material may at different times be each of these. It may go from one to the other, or be converted from one into another. So the same man may pass from one state or condition into another. He may be of the flesh, fleshly. He may be sterilized intellect; or he may be in the Spirit.

Paul says, "They that are in the flesh cannot please God". He says, "The mind of the flesh is enmity against God, does not subject itself to the law of God, neither indeed can it". He says, "The flesh lusteth against the spirit and the spirit against the flesh so that ye may not do the things that ye would". Jesus said to the people at Jerusalem, "He that is of the earth is earthly". He also said, "My sheep hear my voice, and they follow me". What sort of reaction is there in you when Jesus speaks or is spoken of?

There are three kinds of responses among men to the religion of Jesus. Some think only of what he does; others think of what he says; still others think of what he is. There are some to whom what comes to us in the way of material benefits as the result of the Christian ministry is of prime, if not sole, concern. To them Christianity, or Christian civilization is the improvement in living conditions, material progress, good roads, rapid and comfortable travel, good clothes and a good bath tub. It would be wrong to discount these benefits of Christian civilization. It would be untrue to say they are no part of the work of Christ and the churches. They are part of the program of Jesus, and to omit them would be to discredit him. But they are in the realm of the flesh and are limited in their reach. To confine ourselves to them or to put them first in our lives or in our religion is



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to labor for the bread which perishes rather than that which endures unto everlasting life. And this is to disobey the voice of Jesus.

There are others whose religion has to do only with what Jesus said. They do not limit themselves to the low level of what he did or does. To them the miracles of Jesus in healing or feeding people are unimportant. They don't know whether to believe in them or not. They are concerned about his teaching. They would compare this with the teaching of other sages and prophets of the past and give him the preference. To them Jesus is what he was to the unsaved Nicodemus, "A teacher sent from God". And they flatter themselves that they have flattered him when they speak highly of him. He is "the prophet of Nazareth", and they are fond of speaking of the Galilean. They agree that he had a wonderful philosophy of life, and they highly praise his beautiful stories and his wonderful discourses. These are the Fosdicks and the Grants who flutter like moths around the flame for a while.

Now we have no disposition to disparage the efforts of any man or group who would show the excellency of the Master's speech, or reason or philosophy. His enemies said of Him, "Never man so spake". And he said, "The words that I speak unto you, they are spirit and they are life". But his words are of no worth apart from his person. He said, "I am the bread of life". "I am the living bread that came down from heaven"—It is not what he did or does for us that suffices. It is not what he teaches or says that transforms the world. It is what he is that determines the worth of his words and his works and the destinies of men.

Don't ever let men make you believe that it is of no consequence what you think of the person of Christ. Don't be misled by those who would concern themselves about the question as to whether the religion of Jesus can multiply the loaves and fishes for people today as he did in Galilee. These were the very people whom Jesus rebuked in saying, "Labor not for the food which perishes, but for the food that endures unto eternal life". It is Jesus himself who counts most in religion, what he is, not simply what he does or what he says. "Whom say ye that I am" is still the most important question. "Whose Son is he?" is still the challenge that he issues to his enemies. What he says and what he does are of very great and grave consequence to us. But their chief value is in revealing what he is.

### CIRCULATION NEWS

#### Columbus, Miss.

Brother Lightsey, the field man for the Record, was at Columbus last week and sends in 74 subscriptions. He always tells the people about the Record in a way that makes them take it.

#### Grace Memorial, Gulfport

Brother Moore, one of the Record's hard workers on the field, visited Grace Memorial last week, according to an indirect report, and in addition to doing a lot of good visiting of a helpful sort, put the Record in every home.

#### Union

Brother Ballard went down to preach for the people out at Union in Covington County Saturday. The Record was put in two homes there. Among other fine folks, Brother E. H. Mayfield cared for the preacher and had him in his home, and carried him over to Fellowship where he preached twice. He had the pleasure of stopping with one of the fine farmers in this community, Brother J. R. Nobles. Brother Nobles has some of the finest land in that section. He took the Record and others in this church subscribed for the paper. The visit in this community will long be remembered.

#### A Good Baptist

We received word from Brother I. F. Dale that he wants to send the Record to 25 people for six months so they can see what they have been

missing all the time. He feels like if they will read it six months that they will read it all the time.

### CONVENTION BOARD DEPARTMENT

#### Resolution Passed by the Mississippi Press Association

We have hesitated for some time to say anything in regard to the recent action of the Mississippi Press Association. We have been waiting to see what the Committee had to say in addition to the contents of the Resolution. For a while it was thought that perhaps nothing would be said, but since requests for an explanation have come from several sources, we give this as the first of a series of articles.

At the morning session of the Mississippi Press Association on June 6th at Biloxi, the following Resolution was introduced by the Chairman of the Resolution Committee:

"Whereas, the Baptist Denomination of Mississippi has installed a printing office and is now competing for all lines of commercial work, and

"Whereas, it has come to the attention of the Mississippi Press Association that in their eagerness to secure business they have sent out letters to the trade soliciting orders in a way that will prove demoralizing and that is unbusiness-like and unfair as is shown by a copy of one of these letters which is attached hereto, and

"Whereas, it is our belief that a religious organization depending upon contributions for its existence and that of its objects, and that receives certain tax exemptions and other considerations that do not go to business enterprises, should not enter into competitive commercial lines of business, and

"Whereas, this fact is recognized by the Baptist Denomination and other religious organizations, as is shown by the fact that they do not enter the banking, grocery, dry goods or other lines of business, and

"Whereas, the Press of Mississippi has been called upon freely and has given liberally to the Baptist Denomination of the State of its space to keep the public posted and informed as to the activities of the Denomination, therefore,

"Be it resolved, that the Mississippi Press Association, go on record as being opposed to giving further free publicity to this Denomination so long as it continues in the competitive field of printing, and that most respectfully but strongly we protest against the continued operation of this printing plant, except for the printing of the Convention Board. And

"Be it further resolved, that the governing board of the Mississippi Press Association be requested to take up with the Manager of the Mississippi Baptist Headquarters and the Board that governs the Denomination the question of discontinuing the business of general commercial printing, as we believe that its continuance will prove demoralizing to the printing business and in the end unprofitable to the Denomination."

To begin with, the writer wishes to say that he has great admiration for the printers of Mississippi with few exceptions and that he believes that the majority who voted for this Resolution did not know the facts involved and that they were misled. We further believe that when they know the facts that their decision will be changed. Whether they change or not, we deeply appreciate all the favors which have been shown to the Denomination.

We desire to say further that if there is a printer in the State who does not want the Baptist Denomination to burden him with any printing matter, that if he will only notify the State Convention Board office, we will take pleasure in furnishing the proper authorities with the name and the request and shall see that no more material is mailed out to said printer.

The Baptist Denomination is willing to pay its way and does not want any paper to print anything concerning the work unless it does so cheer-

fully. We are glad to say that many of our Baptist printers and Methodist and Presbyterian printers have at various times voluntarily asked for any news which might be helpful to the work. They are saying that there will be no cessation. When the list is full, names will be furnished the public, for our people will appreciate their continued generosity.

There is no need for any excitement or alarm. We shall keep both feet on terra firma and our heads cool and level and see that our dealings are fair. Because of the charges made in the Resolution, the people of Mississippi must know all the facts preceding the passage of this Resolution. Keep up your subscription to the Baptist Record and let others subscribe so that everybody will be in a position to pass fair judgment. The Press has been charged with dealing unfairly and we are now calling for a verification of the statement. We shall keep you informed as to the developments. We are coming out in the open with nothing to conceal. We shall not, however, give all the facts at once.

The first objection which we heard to the establishment of the Baptist Printing Plant was by R. M. and T. M. Hederman, owners and publishers of the Daily Clarion-Ledger, Jackson, Mississippi, and owners of Hederman Brothers Printing Establishment, which plant for a long time printed the Baptist Record and a greater part of all other printing matter used by the Baptist Convention Board Headquarters.

During Dr. J. B. Lawrence's administration as Secretary of the Mississippi Baptist State Convention Board, the establishment of a printing plant was considered. The Hederman Brothers proposed during that time to sell to the Baptist Denomination their job printing establishment. The Board representatives went so far as to look the plant over, but did not purchase.

Later we shall give reasons why the Baptist Press was established and other facts connected therewith.

### AN APPRECIATION OF MISSISSIPPI BAPTISTS

By Allan H. Bissell, Associate Director

It has been the writer's happy privilege to spend a week among the Baptists of the state, particularly in the Delta region, in the interest of the Southern Baptist Theological Seminary Building Campaign. It is a real pleasure to record that Mississippi Baptists have exhibited a rare spirit of Christian fellowship and loyalty in a great cause, welcoming our workers with open hospitality and generous response. It is easy to believe that State Secretary Gunter has had much to do with the co-ordination and co-operation of our Baptist forces. The Seminary acknowledges its debt of gratitude to him for his magnanimous attitude toward the task, to his office force for helpful assistance, and to the pastors of the state for their support.

It has been our earnest desire to conduct the one month's campaign in a way to promote the best interests of all our state and Southwide program and we are glad to believe that under the able leadership of Dr. A. G. Moseley, our staff of workers has exerted a helpful influence upon all the work, as well as received gifts for the Seminary. We gladly salute our brethren and sisters of Mississippi, and thank them for making our effort pleasurable and profitable.

**WANTED:** If you have a copy of the W. M. U. Catechism or a copy of "The Ideal of the W. M. U." both gotten out several years ago by your secretary, will you kindly send same to me at once? This will be greatly appreciated, as I need copies of both.

—M. M. Lackey.

There seems to be now an effort to get Charles Evans Hughes, former Secretary of State, as President of Chicago University.



## CAMPAIGN NOTES

By A. G. Moseley

There have been added this week to the list of Pastors aiding in the Seminary's Campaign, Rev. J. P. Harrington, Crystal Springs; E. L. Landrum, Clinton; and perhaps Rev. J. B. Quinn, Prentiss. This makes a total of more than a dozen Pastors who are giving some time to this good work. It is good to have men who know the state, assisting and putting the Seminary's interests before the churches.

It was the writer's privilege to present the Seminary Campaign to the Clinton church, the home of Mississippi College, on Sunday, the 7th. The attitude of Clinton College toward our Campaign is altogether gracious. Practically every member of the faculty are making contributions to our building fund, despite the urgent needs that now are pressing upon Mississippi College.

Our Field Workers are singing the praises of Mississippi Pastors in the matter of the reception given to the Workers in the various churches of the state. In many instances, such as the case of Pastor Harrington of Crystal Springs and Pastor Taylor of Brookhaven, with others too numerous to mention. They are joining the Field Men in canvassing their membership, thus adding greatly to the effectiveness of the Campaign.

Rev. T. F. Hendon, Pastor at Demopolis, Ala., a long time friend of the writer, will come to our aid for two weeks of service in the Mississippi canvass, from Monday the 15th to the end of the month.

Let it be understood by the good women of the state that in making subscriptions to our Building Fund that these subscriptions may be designated to the credit of the W. M. U., and will be applied to the W. M. U. Building of the new Seminary Home.

## WHY HE DECLINED A BISHOPRIC

By Geo. W. McDaniel

The Episcopalians have a system of ecclesiastical government which heads up in a "bishop"—the highest office and honor in that denomination. The other day a rector who was recently elected "bishop"oadjutor declined the office. His father is an honored "bishop" and many thought the son would share the distinction which his father has long borne with honor.

The rector was especially interested in missions and he was to be assigned to that field. In declining the office Mr. Tucker said: "If the church's missionary program is to catch the imagination of the diocese there is need for leaders 'Who will make the missionary opportunity a primary obligation upon the parish.' That is a sentence that sticks. It has received favorable comment from a brilliant editor of a secular paper. It is worthy of the attention and study of every Baptist pastor.

For one thing, the Baptist pastor is already a New Testament bishop. He is the divinely appointed and humanly chosen overseer of the flock. His mission is to feed and lead them.

He is to "make the missionary opportunity a primary obligation upon his church. If he falters his church fails. If the churches fail the missionary work collapses. God has no other method of evangelizing the world. He is depending upon the churches.

Here is a rector, deeply concerned in missions, who frankly states that he can render the largest service to missions by leading a congregation to a generous support of missions. He thinks he can do more for missions as the leader of his congregation than he could as the overseer of a mission field. Should that conviction grip every pastor in the Southern Baptist Convention, our Boards would receive regular and ample support, their debts would be paid in the near future, new missionaries would be sent to the fields which are white unto the harvest, and the kingdom would come with power.

Every Baptist pastor should ask himself the

question: "What is the primary obligation upon the church of which I am pastor." With searching heart, on bended knees he should find that answer in the words of Jesus: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit: Teaching them to observe all things whatsoever I have commanded you: And, lo, I am with you always, even unto the end of the world."

## WHO IS RESPONSIBLE?

In certain sections of our country, and in some periodicals, a good deal of attention is being given to what is termed "The Youth Movement." Some of these publications insist that the bulk of the student body is in revolt against the existing order, and are openly and persistently demanding certain radical changes touching every phase of modern life, especially the religious.

If this is true—which we very much doubt—the question arises: What is causing all this dissatisfaction and unrest on the part of the youth? Several answers are given. One says it is due to "the arrant nonsense talked from certain pulpits, and the mummied medievalism which now and then masquerades as the mind and message of Christ." That is to say, the students are tired of the fundamentals of our most holy faith, and are demanding the unbelieving teachings of Modernism. This is not true, and is a gross slander of the youth of our land.

Another accounts for the "movement" by pointing to the tendency of youth to assume the conceit of supposing themselves quite well fitted to sit in judgment upon all the questions of theology and ethics.

But granting there is some such tendency on the part of some youth is this the real cause? No, the producing cause lies in another direction. We believe that if the facts were known it would be found far nearer the truth to say that much of what is today hiding under the cover of this "movement" are the views and ideals not of the youth themselves, but those of older heads who are taking advantage of unsuspecting and inexperienced young people to propagate their own Bolshevistic views concerning the church, the state, creed, morality and Christianity. We have a strong suspicion that these exploited "Student Conventions" at which deliverances on war, creeds, church, marriage, and the like are made, spring not from the students themselves, but are due rather to the coaching and manipulation of preachers and professors who have themselves rebelled against all these sacred things, and are now busy teaching their diabolic doctrines to the young people who have no idea of their dangerous and soul-destroying character. Here then lies the secret of this movement; here is the hiding of its life and power.—Mississippi Visitor.

## BUILDING A DENOMINATION

By Geo. W. McDaniel

A church is composed of individuals who have professed a change of heart and obeyed in baptism the example and command of Jesus. The denomination is composed of those churches. A church depends upon the individual members and the denomination depends upon the local churches.

The right kind of building material is required for the building of a church. Redeemed souls who keep the unity of the spirit in the bonds of peace, who are concerned for the welfare of others, and who put the Lord's cause first will make a good church anywhere. The membership may, or may not be large, but it will be an efficient church.

Longer time is needed to build a denomination than to build a church. The territory is larger, the elements more diverse, the problems more complex. However, the principles are the same as in a church.

One principle is keeping the unity of the spirit in the bonds of peace. In order to preserve har-

mony and promote good will in the denomination many things could well be left unsaid and other things could better be said in a different spirit. It sometimes takes more sense not to talk than it does to talk. To say the right thing, in the right way, at the right time is the finest tact.

Take three illustrations for example of lack of tact. First, the sermons and addresses at college commencements this year. According to the reports, some of these have dealt with the doctrinal discussions in a way derogatory to the Southern Baptist Convention's action. They were calculated to incite the students to revolt, or at least arouse them to resentment. The inevitable result would be to cause a breach between the students and the denomination. Such a policy is the height of folly. Such speakers sadly need sound counsel. The man who criticises the denomination at a college commencement is simply increasing the difficulties for education. A tyro ought to know better.

Second, the extreme views presented by brethren who fear that the ark of the Lord is in danger. A pastor may easily arouse his congregation to think everything in the denomination is going to the "bow-wows." He does not really think so. He simply is under an obsession that will pass the next time he mingles with his denominational brethren in a deeply spiritual gathering. But he has done irreparable injury to his people and may never be able to dispel from their minds the delusion for which he is responsible.

Third, the attacks upon the Co-operative Program by those who object to some phase of that Program. They are unintentionally pursuing a course which will injure the objects which are their special favorites. Confidence once destroyed is difficult to restore. It affects one's whole thought, his entire life. No ability is required to pull down. To build up calls for discretion, discernment, diligence and devotion. Constructive thought and co-operative effort are greatly needed.

A second principle is concern for the welfare of others. This is fundamental in Christianity. Jesus and Paul, in many passages, inculcate unselfishness. The Christian's first thought should be of others. The Paradox has been demonstrated that he saves his life by losing it and, conversely, he loses his life by trying to save it.

Weave this principle into the warp and woof of Southern Baptists and you will have a web which nothing can tear. Boards and institutions will then in honor prefer one another. Allocations will be made with an equity now apparently impossible. A Program will be formulated which will evoke a response beyond anything we have known.

A third principle is: put the Lord's cause first. Did we but know it, that is the way to take care of our own affairs. Our Lord's word for it: "Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you."

Was there ever a time when it was so urgent to practice this principle? Conditions in the world and conditions in the Convention urge Southern Baptists to build the Kingdom of God in their thought and action. By so doing they will build their denomination strong and secure.

The First Church, Asheville, N. C., of which Dr. R. J. Bateman is pastor, has purchased a lot for \$100,000 and will build a new house beginning within 60 or 90 days. Plans are drawn for a \$525,000 church.

Crawford Hall Lipsey and Miss Tinye Belle Odom were married at Star, at the home of the bride's parents, on Sunday afternoon, June 21st, the ceremony being performed by Dr. P. I. Lipsey, the groom's father. After August 1st, Mr. and Mrs. Lipsey will make their home at Eupora, Miss., Mr. Lipsey being the head of the Webster County Agricultural High School.



## Convention Board Department

R. B. Gunter, Corresponding Secretary

It is as unreasonable to expect to keep up the work of the Kingdom without keeping up contributions as it is to talk of cutting taxes without cutting improvements. We are for taxation, honest labor and improvements. We are for progress in Kingdom work with an increase of contributions.

The writer recently visited Rocky Creek Church in George County. This Church has half time services, a large Sunday School, a B. Y. P. U. and W. M. U. Reverend S. J. Rhodes is pastor. A year ago the Church was paying \$300.00 a year for one Sunday service a month. It is now paying \$900.00 a year for half time and has built a six room home for the pastor. They are also talking a new church building. They have had by a consolidated school building and are now preparing to build a home for the teachers. This is one of the most promising communities we have visited.

Agricola Church, farther south, is another half time Church which the State Mission Board has been assisting. This Church is growing rapidly and is now becoming self supporting. There is under construction a splendid consolidated brick school building surrounded by thrifty farmers.

We have sometimes seen bad places in railroad tracks, but we have never known a railroad company to abandon its road because of this. They simply repaired and made better the road. Some Baptists, when they find a weak place in our denominational work, conclude that they can serve the cause better by withholding all support. Just now in some states pastors are recommending that all funds be withheld from South-wide denominational schools, claiming that error is being taught in these schools. Of course, that will mean the discontinuing of these institutions if everybody does that. Now, if you investigate you will doubtless find that in our public schools, high schools and colleges which are supported by the states, much more evolution and other error is taught, than we find in our Christian schools. But no one has yet said let's abandon our state school system. Some have said: "Let's eliminate the errors". This is what should be said with reference to our denominational institutions and other work of the denomination.

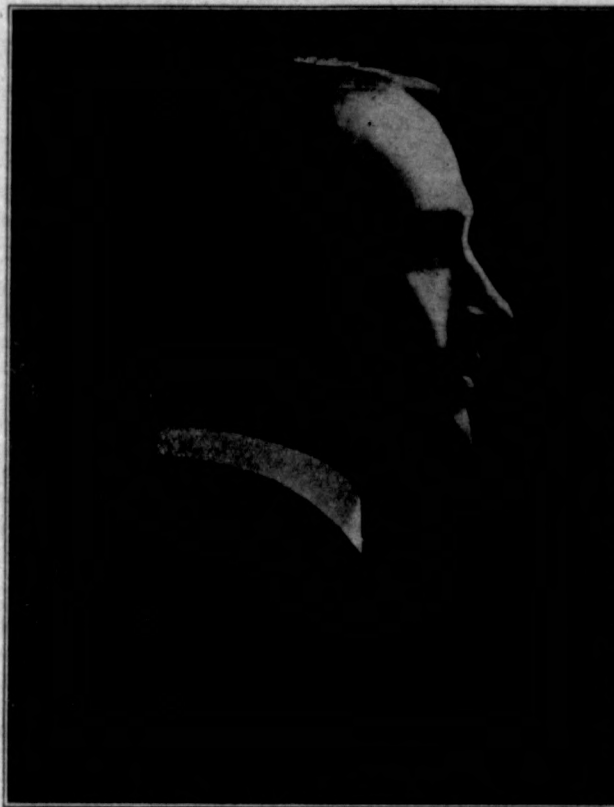
### Turning Back in the Day of Battle

The words of the Psalmist serve as a timely warning just now when he said: "Ephraim being armed and carrying bows turned back in the day of battle."

This is the attitude of many of our people at this time. It is seen by the failure to subscribe to the denominational work and also by a failure to pay when no subscriptions were made. Only recently it was recommended that the Home Mission Board sell the 12 acres of land which was purchased in the City of Havana a few years ago with a view to the erection of a Baptist college in that great city. Standing upon these acres overlooking the great City of 400,000, you can see across on the opposite hills splendid brick buildings which have been erected by the Methodist denomination in which that aggressive denomination is doing its teaching work. One wonders, when thinking of the disposition on the part of our people now to sell this site for a college, if our people are really ambitious enough. Yes, if they are really consecrated enough. The writer believes that it is a great blunder to sell this property. It is already paid for and a college in that great Country located in that great

Rev. J. S. Deaton, whose picture appears in this copy of the Baptist Record, is the newly elected Budget and Stewardship Director. Brother Deaton is a Mississippi College man and a South-western Theological Seminary man who has had several years experience as pastor and three years experience with the State Mission Board of Missouri.

He will have charge of the Budget and Stew-



J. S. DEATON

City would mean much for the advancement of the Kingdom of Christ. It seems that our people should heed at this time the injunction: "Quit you like men; be strong."

Ephraim did not turn back because of a lack of ability. Ephraim was doubly armed. The reason is doubtless given in the context when it is stated that Ephraim kept not her covenant with God and that Ephraim broke God's laws and that Ephraim forgot the mighty works of God. It is also stated that Ephraim waxed fat and was very prominent. It is also said that Ephraim was "a cake not turned." Similar things might be said concerning our Baptist people today. We are not turning back because we are unable to advance. We are doubtless turning back because we have not kept our covenant with Jehovah. Had every Baptist in the South done his best during the past five years to make good his pledge and to cause to succeed the 75 Million Campaign, there would be very little fussing and contention at this time. Baptists have also broken God's law. They have also forgotten His mighty works in the past. Many of them have waxed fat and have kicked and many more are a cake not turned. They are well cooked on the side of baptism and free salvation, but they are raw on the side of the great commission. The missionary zeal has not found a place with them.

We should fear lest there should come to us what came to Ephraim. When the Lord began to seek for someone through whom His work should be perpetuated, he went not to the house of Joseph, but to the house of Judah. The time also came when He said, "Let Ephraim alone for he is joined to his idols."

Jehovah has never commanded His people to turn back. His command is always for a forward march. What we need today is to have our pulpits filled with men who have the spirit of Caleb and Joshua.

ardship work of Mississippi as a separate and distinct department, just as Brother Byrd and Brother Wilds have their specific work, and just as Brother E. E. Ballard has charge of the circulation of the Baptist Record and the advertising for same. We feel sure that the churches over the State will extend a hearty welcome to Brother Deaton and will co-operate with him in his Stewardship and Budget work. During September and October he will attend as many district associations as possible, setting before the people his plans with reference to stewardship literature, the envelope system for contributions, and stewardship institutes in the various associations. We trust that in the near future that in every association there shall be conducted once a year a stewardship institute and that from these associational institutes churches throughout the associations may adopt this policy until every church in the State adopts the budget system for its local church work and for the denominational program. Brother Deaton is to give all of his time to this phase of the work. He has met with splendid success in his pastoral work and knows the work from the pastor's view point. If this plan is worked as it should be, the time will come when it will not be necessary to have any special drives, for churches throughout the State will make their canvasses for denominational work at regular stated intervals, just as they make them for local expenses.

Surely the pastors will see the wisdom of such a plan as it helps not only the work of the denomination as such, but greatly relieves the pastor from making special appeals throughout the year for funds and also guarantees to the pastor his salary at regular intervals. We are headed for a better day in financing the Kingdom. Let's all go together. It will be well for churches in various associations where the budget has not been put on to invite Brother Deaton to visit them and make a demonstration of the possibilities in this plan.

—R. B. Gunter.



# Mississippi Woman's Missionary Union

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## Mississippi Baptist Hospital Material

Calls have come to this office for the sizes of articles needed for our Baptist Hospital. Mrs. Golithly sends us the following dimensions:

Sheets	2 1/4 x 2
Day sheets	2 1/4 x 1 1/4
Pillow slips	32 x 22
Face towels	36 x 18
Tray covers	20 x 15
Napkins	18x18 or 22 x 22
Dresser scarfs	36 x 28
Spreads	

It has been suggested that since we are having a short quarter made up of May and June, that no report for Mission Study and Personal Service be sent in at this time; but that a strict record of this short quarter be kept and then reported with the coming quarter of July, August and September. We think this a good suggestion and believe it will not be confusing, and will save our Mission Study Leaders and Personal Service Leaders a bit of work.

Mississippi W. M. U. rejoices in the selection of Mrs. Ida M. Stallworth of Cuba, Ala., as our Southwide W. M. U. field worker. Mrs. Stallworth is almost a Mississippian, since her beloved father was for so many years an honored pastor in our state. For the past two years she has been the efficient State Secretary of Alabama. She is especially gifted for the work she is undertaking, and which she will commence on the first of October.

**GOOD NEWS!** Everybody in the state will be pleased to learn that our Union President, Mrs. W. J. Cox of Memphis, will be the speaker at the Gulf Coast Assembly on W. M. U. Day—August 11th. We trust that many can attend the Encampment for the entire time; but sister, if you can do this make your plans to be there for this special day. A great message awaits us.

And let us all remember another thing: We expect BOYS, crowds of R. A. BOYS with us down at the Assembly. Of course we expect girls too, but this time we want to urge that the boys have a big chance for big Baptist Bivouac such as we have never had in the state before. The R. A.'s speak of such a gathering as a Conclave. Whatever name we give it let's have the gathering together of the boys.

## A Letter Mothers Will Like

Chefoo, China,  
 May 15, 1925.

My dear Mrs. Johnson:

I thank you very much for taking the time to write me so fully about Jennie and her affairs. We are glad to know that Jennie was able to help along with the endowment by making some talks. We pray that the Lord will bless each and every effort that is made in behalf of this worthy cause. We, ourselves, daily thank him for the school where we feel that our precious child is safe.

Giving her up to go so far away just about made me sick, but the good she has received mentally, physically, and spiritually at Woman's Col-

lege together with her happy letters have made me well again. I received a letter from Mrs. J. C. Owens at Meridian. She had met Jennie at the Convention. She said to me in the letter, "Jennie is in a splendid Christian school. One that has high ideals and yet plenty of fun with girls who are led to put first things first." She also spoke kindly of two little talks that she had heard Jennie make.

I was indeed glad that Jennie had an opportunity of riding the fine horse that she wrote me about. Our children all love horses and Mari-belle, Jennie's little sister, is a splendid rider.

We have written Jennie to be very careful to thank every one who has been so kind to her, and helped her since she has been in the States. Sometimes God's children have so much done for them that they grow careless, but this should not be. Jennie must have had a great deal given to her to enable her to have the \$100.00 from the Board left to live on during the summer. I am glad for Jennie to be in Dockery Hall and wish her to remain there for another session. I am sure that the work that she has, and the association with the other fine girls is good for her. Children must learn something of sacrifice or else they will never make unselfish parents. We like Dockery not alone because it is less expensive, which, however, is a very important item; but Jennie has enjoyed it so much. We want our girl to be a healthy, happy, God-fearing woman who will some day make a good wife and mother. We are so happy to read on her report 100% in deportment, and good marks in Sunday School work and Bible, also, physical work. We feel that these are absolutely necessary though we know that the other things have a cultural value.

We thank you for helping Jennie manage her finances. We do not wish Jennie to be cut off from the things that really go to make College life, but we do not feel that she needs much money to spend. I think missionaries' children when they reach College age frequently do not know how to spend money because they have handled almost no money at all. Here in Shang-tung where we live, we cannot teach our children how to get the very best for their money as there are so few places at which we can buy and the prices are almost the same.

If Jennie wishes to spend the week end with friends will you please help her to decide what is best about these little matters? I thank every one for his interest in our precious girl.

With best wishes, I am

Your friend,

—Jessie R. McCrea.

## A Message From Miss Traylor

To the Executive Board:

Dear Friends—I awoke early this morning listening to the pattering of the rain, so I drew up the cover, turned over and went to sleep again. By and bye Miss Brougner called me to a steaming hot breakfast of bacon, eggs, milk toast, graham biscuits and coffee. After doing justice to my part of it, I came out on the porch to be refreshed by this wonderful mountain air. I soon felt the need of my sweater. It is now eleven o'clock, and my sweater is still comfortable.

A little neighbor girl brought our mail which

contained a very sweet message from Miss Mal-lory, and the Jackson Daily News. Another neighbor ran in to exchange morning greetings with us, and make some plans for the day. In the meantime we have been reading, chatting and resting.

Our daily experiences are varied. A few afternoons ago we had a shower. After it was over Miss Brougner said, "Let's take our supper out to Radiant Point and watch the sunset". We were happy over the suggestion and were soon in our walking togs and on our way. Radiant Point is a large rock on the side of the mountain overlooking a deep gulch; with mountains on every side except the west, where we catch a view of the valley. As we sat there many verses of Scripture crowded our memories, such as, "In quietness and confidence shall be thy strength", "Be still and know that I am God", "I will lift up mine eyes unto the hills from whence cometh my strength" and "The heavens declare the glory of God."

No words can describe that wonderful sunset in the mountains. As the sun went down we sang, "Abide With Me" and "The Day is Dying in the West". We came back from that scene feeling that we had an hour of close communion with Him.

My mathematics fail me when I try to count the many blessings that are mine. I realize that it is He that is leading me in pastures green and by the still waters, giving me the refreshing rest that I need. I praise Him for each one of you, and know that He has wrought through you for my good and His glory.

I hope to come back to you in a few short weeks very much refreshed in body, mind and soul. May His richest blessings be showered upon each of you.

Lovingly,

—Fannie Traylor,  
 Box 29, Mont Eagle, Tenn.

## THE QUARRELSOME TRIO

When you hark to the voice of the knocker,  
 As you list to his hammer fall,  
 Remember the fact  
 That the knocking act  
 Requires no brains at all.

When you list to the growl of the growler  
 As you hark to his ceaseless growl,  
 You will please recall  
 That a dog is all  
 It takes for an endless howl.

As you watch for the kick of the kicker,  
 As you notice his strenuous kick,  
 You'll observe the rule  
 That a stubborn mule  
 Is great at the same old trick.

The knocker, the growler, the kicker,  
 Fault-finding, large and small,  
 What do they need  
 For each day's deed?  
 No brains, no sense—just gall.

—L. G.



## B. Y. P. U. Department

"We Study That We May Serve"

Auber J. Wilds, Field Secretary

### Beaumont B. Y. P. U.

The Beaumont Adult B. Y. P. U. wishes to express through the Baptist Record their appreciation of Poplarville's gracious hospitality. Everything that could be done for our comfort and pleasure was done. The following Adult delegates had the pleasure of being present when we received the Honor Roll Pen-nant:

Mrs. W. G. Griffis, our Director; Mrs. Baylis Overstreet, Mrs. Ellis Hinton, Brother Turner, Mr. Tom McCoy, Mrs. Henry L. Clarke.

We were very happy to help bring home the Efficiency Banner for the 5th District, to our church. Every part of the Convention was helpful and inspiring and enjoyed by all.

Mrs. Henry L. Clarke,  
Cor. Secy.

The Beaumont B. Y. P. U.'s were well represented at the Convention at Poplarville, there were 26 delegates from three of our B. Y. P. U.'s. The Intermediates were as follows: Carl Adams, President; Essie Morgan, Recording Secretary; Virgie Parker, Corresponding Secretary; Cleo Roberts, Nelda Turner, Group Captains; David Bradley, Treasurer, and James Roberts, Stephen Daniels, Alex Draughn, Earl Breland, Curtis Breland, Gilbert Craft and Howard Craft.

We never have been so royally treated as we were at Poplarville. We were fed sumptuously. Cars were placed at our disposal for going to and fro. We all enjoyed thoroughly the many good speeches, especially the missionary from Africa. Mr. Wilds and our beloved Leader, Miss Sallie Paine Morgan, and last but not least, we enjoyed bringing home five Banners, an Honor Roll Banner for each of our B. Y. P. U.'s and the Fifth District Efficiency Banner for our church.

We thank Poplarville for their lavish hospitality. We expect to double our delegation to Lucedale in 1926.

—Mrs. Bayliss Overstreet.

Our District B. Y. P. U. Conventions reached between two thousand and twenty-five hundred people.

The meetings were especially good this year, the programs the best we have ever had. Brother Gartenhaus, who was with us in Districts Three, Four, One and Two, won his crowds and was a great inspiration. Brother McCormick, who was with us in Districts Five and Six, thrilled both audiences with his story of the work in Africa. Those who heard these two, two of our greatest men, will never be the same again.

The places and time of the next year's 1926 meetings are as follows: District Three, Water Valley, June

15-16; District Four, Eupora, June 17-18; District Five, June 22-23, at Lucedale; District Six, Magnolia, June 24-25; District One, 1st Jackson, July 1-2; District Two, Drew, June 29-30.

All meetings are a week later for 1926 than before, as you will notice.

### The Mississippi Baptist Assembly

Did you go last year? Then we do not have to say a word to you about it. This is for those who did not go last year. The Assembly offers you a wonderful outing and at a price that you cannot get elsewhere. You are going to take a vacation, so why not take it on the coast, where you can get new scenery and at the same time have the advantages of the fellowship of several hundred of the choicest people in the world, and too enjoy a wonderful program which includes inspiration, study, and fun, with a chance to loll around all afternoon and let the gulf breeze fan you in the face. The Mississippi Baptist Assembly offers you that at \$1.75 a day, the assembly to be about half way between Gulfport and Biloxi at The Gulf Coast Military Academy. Your ole Tin Lizzie will take you there on little gas, 'cause it's going south.

Watch the Record every week for announcements regarding the Assembly. And the mails will bring you special literature if you drop us a card.

### The Associational B. Y. P. U.

One of the main conferences at the District Conventions was that of the Associational B. Y. P. U. The Associational B. Y. P. U. is a federation of the B. Y. P. U.'s within the association. It is the finest thing at all for several reasons; a few of them are, it brings the young people from all over the association together from town and country, and they learn to know each other, which will mean the breaking down of the barriers seemingly to exist now in some places between these two classes. It will be the means of spreading the work in the association, giving help to the weaker churches, and it will be the means of strengthening the work, and through the service it offers to the officers it will mean the development of leadership in the association. We are emphasizing the Associational B. Y. P. U. this summer and want your co-operation and will assure you of ours if you want us to help you to start the work in your association. Write for the tract "The Associational B. Y. P. U."

### Who Will Volunteer?

Who will volunteer to teach a class in one of the B. Y. P. U. Study

# Achievement

Comes as the Result of Right Knowledge Skillfully and Persistently Applied. Power Goes to the Man Who Knows How!

TWO Unsurpassed Opportunities Are Presented in the TWO Big

## Sunday School Clinics

For Pastors, Superintendents, Educational Directors and Field Workers to learn Sunday School Work in three weeks of intensive, practical and demonstrative training at

Charlottesville, Va.

August 9 to 30

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Dallas, Texas

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### Fellowship--Inspiration--Evangelism

Complete textbook study of right methods of Sunday School Administration, and three weeks of supervised training in actual Sunday School Building.

Free entertainment for accepted applicants, making transportation the only expense.

Fill in Blank, Indicate Clinic and Mail Today!

☐ Send Free Clinic Information Booklet.

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Name.....

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Department of Sunday School Administration

Arthur Flake, Secretary

Baptist Sunday School Board, Nashville, Tenn.



## The Man of the Hour

Is the right man, who is in the right place and does the right thing at the right time. If you are the right man, you can qualify, by taking an agency for the sale of our Monuments, and calling on the living relatives right now. Your profits will be large. Send in the coupon today.

Coggins Marble Company.

15 Main St. Canton, Ga.

I am the right man. Please send me the right information.

Name.....

P. O. ....

Course Books this summer? You will help the union you teach, and it will be a wonderful experience for you. Arrange the class yourself. Your pastor will help you make the engagement with some nearby church. Get the books from the Baptist Book Store, Jackson, Miss., and send us the names of all who make as much as 70.

### Our Aim This Year

You have seen it before, but our year runs out the first of November, and by that time we want to report a thousand churches with a B. Y. P. U. and 1,500 B. Y. P. U.'s in these thousand churches. Are you helping us to realize our aim? Have you organized a new union? July and August are ideal months for

this kind of work. When you organize a B. Y. P. U. arrange for some one to teach them the B. Y. P. U. Manual, that will assure the life of the organization.

### Literature for the General Organization

We have several tracts on the General B. Y. P. U. Organization, and we will be glad to send you an envelope which will include a copy of the Standard of Excellence for the General Organization of the B. Y. P. U., a tract on "Advanced B. Y. P. U. Methods", a tract "The Training Department of the Church" and a tract "The B. Y. P. U. Director". Send us a card with your request and we will supply your needs.



## Sunday School Department

By R. A. Venable

### SUNDAY SCHOOL LESSON July 5, 1925

#### The Beginning of Foreign Missions Acts 13:1-12

Antioch now becomes the center from which the world-wide mission of making disciples of all nations takes its rise. For quite sixteen years the evangelizing activities have met with many obstacles and overcome barriers both formidable and perilous. Strange fortunes have betided these early preachers of the Gospel. The stress and storm of persecution and of death has neither broken their courage nor abated their zeal. The sufferings they had endured, the ordeals through which they had passed, they counted as naught compared to the achievements which rested upon the labors of their hands. Their accomplishments of seeming impossibilities had confirmed their faith and expanded their vision of a mission reaching the last outpost of humanity.

The church at Antioch was richly endowed for the work which now pressed with such tremendous force upon this devoted band of Christly men and women in that capital city. The resources for sending forth messengers of the Gospel, and the promptness with which all these brought under tribute to that work will appear in the lesson now before us. "Now there were at Antioch, in the church that was there, prophets and teachers, Barnabas and Simeon, that was called Niger, and Lucius of Cyrene, and Manaen, foster-brother of Herod the tetrarch, and Saul." (Ver. 1.) The names of these men need not detain us; but the nature of their functions is quite important. They were prophets and teachers. Two functions were served by them. Whether they were all, both prophets and teachers is not vital. The two functions could be discharged by the same man, though the functions were different. The prophets ranked next to an apostle and above that of the teacher. The prophet under the special endowment of the Spirit was endowed with a spiritual intuition of the divine counsel, and the hidden mysteries of the faith. The prophet was a producer, he enlarged the circle of revealed truth. He was God's mouthpiece, constantly adding to the revealed truth. The divine disclosures through the mouth of the prophet was an expression of the hidden resources of the church, of her infallible guidance and her potency in the accomplishment of the task to which the Lord had called her.

The teacher's function was different. It was his to interpret, expound and enforce the truth, already revealed. Endowed with the gift of knowledge, his function was to instruct his fellow believers in the elements of divine truth ready at hand. The purpose of his activities

was to edify, to build up the local church in spiritual life, character and self-sacrificing activities. The prophets and teachers belonged to the prophetic ministry of the early church. They were not called to public service by any formal ordination. Their spiritual endowments were all they needed to authorize them to perform the functions to which they were called and qualified.

We are introduced to this church in an hour of public worship, under the leadership of these prophets and teachers. It is a sacred hour fraught with momentous issues in the history of Christianity and the world's history. "And as they ministered to the Lord and fasted, the Holy Spirit said, Separate me, Barnabas and Saul for the work whereunto I have called them." (Ver. 2.) The occasion of this "ministering to the Lord" seems to denote some special service of the whole church in which the prophets and teachers were the leaders. The nature of this meeting must have been one of inquiry and waiting for further disclosures of the divine will in their future missionary activities. The gravity of the purpose which prompted this service is indicated by the season of fasting of which special mention is made. Their "ministering" and their "fasting" are given equal prominence. They had doubtless lifted up their eyes, and beheld the fields white unto harvest, and their hearts yearned for some special order from the Lord, to enter the boundless field of golden grain waiting to be garnered unto eternal life. Their heart cravings were soon satisfied, the order came, the reapers were designated, "Separate me Barnabas and Saul." This definite message of a specific choice must have been spoken by some one of these prophets as an oracle from the Lord. The prompt response of the church to the divine mandate and the ceremonial performance in recognition of the Lord's choice of these two honored brethren are given in impressive form. When they had fasted and prayed, and laid their hands on them, they sent them away." (Ver. 3.) This was not an ordination service, designed to invest Barnabas and Saul with authority to preach the Gospel to the heathen, but a recognition of the call of the Spirit, of these men whose evangelistic labors had been greatly blessed in Antioch and elsewhere. The authority to carry the Gospel to the heathen was an investiture of the Holy Spirit. The same was true of the prophetic ministry of those early times. The preaching was by authority of the Spirit who called them.

We are told the direction taken by these first Foreign Missionaries of the cross, "So they, being sent forth by the Holy Spirit, went down to Seleucia and from thence they

sailed to Cyprus". (Ver. 4.) Seleucia was the port of Antioch, located at the mouth of the Orontes, about sixteen miles away. From this port they took shipping for the Island of Cyprus. This was an inviting field to these Spirit led missionaries. It was the native home of Barnabas, it had a large Jewish population drawn there by the productive copper mines, affording lucrative lines of trade, always attractive to the sons of Jacob. Its nearness to Syria and close proximity to Lesser Asia, conspire to make Cyprus the initial scene of a far-flung program of world-wide evangelism. On this island they visit the centers of population as found in the cities. There they were assured of favorable conditions for the deliverance of their message, due to great aggregations of Jews, and "devout Greeks", whose synagogues afforded ample and convenient centers in which to meet the people". "And when they were at Salamis they proclaimed the word of God in the synagogues of the Jews: and they had also John as their attendant". (Ver. 5.)

Salamis lay upon the eastern coast, only a few hours sail from Seleucia, where they had embarked upon this mission. It lay at the mouth of the River Pedieus upon the eastern edge of a vast fertile plain stretching far to the west. Of the effectiveness of their labors in this city no mention is made. "They preached the word of God in the synagogues of the Jews". It is not too much to assume that they succeeded in planting the Gospel in that city of virgin soil. Mention is made of John Mark for the first time, as an attendant. Of him we shall hear again somewhat to his discredit. "And when they had gone through the whole island unto Paphos, they found a certain sorcerer, a false prophet, a Jew whose name was Barjesus; who was with the proconsul, Sergius Paulus, a man of understanding". (Vers. 6-7.) The implication is that these heralds of the cross paused at frequent intervals as they traversed the island from Salamis to Paphos. They were traveling Missionaries and could not fail to preach the Gospel in the course of their journey as opportunities opened up to them. They went through the whole island.

Paphos was the destination sought by this trio of footmen, Barnabas, Saul and John Mark. The monotony of the journey was broken now and then to preach the Gospel in the synagogues along the way. Paphos was southwest of Salamis on the western coast of the island, reached by two public highways running across the island from Salamis to Paphos. It was populous, opulent and widely known for its licentious wickedness. It was the residence of Sergius Paulus, the Procurator of the Roman province. The wickedness and superstition of the people made them an easy prey to the sorcerer and false prophet, an apostate Jew, Barjesus. This practitioner of the black art withstood Barnabas and Saul seeking to turn aside the Procurator from the faith. This Roman official had shown his interest in these men of a new religious mes-

sage by sending for them that he might hear the word of God. He heard, he believed. This enraged the apostate Jew. All the devilish deceit and devices of his black art he employed to pervert this newly made and distinguished convert from the faith of the Gospel. The issue is not one between a reprobate magician and the Missionaries of the cross, but between the power of the devil and the power of God. "But Saul, also called Paul, filled with the Holy Spirit fastened his eyes on him and said, 'O full of all guile and all villainy, thou son of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?'. (Vers. 9-10.) This denunciation is searching, seething and terrible. Paul's words are blazing with the righteous indignation of divine wrath. They disclose the cankering career of corruption which has eaten away the moral fiber of the sorcerer's nature. Full of all guile, all villainy, the enemy of all righteousness, a child of the devil. Christianity has no compromise to make with the powers of darkness. There is no truce between truth and error. The Gospel of Christ discloses the enormity of sin in all its forms and shows no quarters to those who pervert the ways of righteousness. Desperate cases call for drastic remedies. Under the impelling power of the Holy Spirit the terrible denunciation was followed by the infliction of a penalty which the enormity of Elymas' character and purpose invited and deserved. "And now behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking someone to lead him by the hand". (Ver. 11.) The dismantled condition of the man is a forecast of the fate of those who pervert the way of righteousness, exchanging the truth for a lie.

The way of error leads to ruin. The service of sin is the service of the devil and the wage he pays is death of soul and body. The power of the Holy Spirit exemplified in the visitation of divine wrath upon this lying prophet and enemy of all righteousness, confirmed Sergius Paulus in the faith of the Gospel which Paul preached. The triumph of the Gospel in Paphos, so long and widely known for its corrupt and degrading forms of worship, is now assured. Its outstanding achievement in that wicked city was the conversion of the Roman Procurator, the conservator of Roman law and order in a Senatorial Province of an Empire as vast as the civilization of ancient times. Christianity in the missionary activities of these humble preachers was effectual, not only in the overthrow of the powers of evil, but also in winning men of understanding, position and influence to its ranks of fellowship and love. There is one unpretentious remark, a mere parenthesis, noted for its brevity, found in verse 9, which calls for some attention in this study, "But Saul who is also called Paul". The reason for this change of name from Saul to Paul is not given, but



has given rise to numerous conjectures. Whether the fact that ever after this incident the Apostle to the Gentiles is always spoken of as Paul, and not Saul, is designed to emphasize the importance of this change of name, was in some way related to the conversion of Sergius Paulus, the Roman Procurator, comes as a suggestion worthy of consideration as possible and probable. This view has commended itself to many New Testament students. The view is clearly stated by Meyer, regarded as a prince among the exegetes of the last century. He has many worthy predecessors. It is well to have him state his position: "It is therefore the most probable opinion, of the most exempt from arbitrariness, that the name Paul was given to the Apostle as a memorial of the conversion of Sergius Paulus effected by him". Again "The Christians, perhaps first of all his companions at the time so named him in honorable remembrance of that memorable conversion effected on his first missionary journey". This view has much to commend it. A serious objection to this view, that Luke should have passed over with a bare mention, an event in the personal life and labors of Paul, of such significant and far reaching effect. This is not an insurmountable objection, since Luke often glides over some momentous event with seeming want of interest or careless of its significance. A different view is entertained by Conybeare and Howson, which they give as follows: "We are, however, inclined to adopt the opinion that the Cilician apostle had his Roman name, as well as his other Hebrew name, in his early days, even before he was a Christian: The heathen name rises to the surface at the moment when St. Paul visibly enters upon his office as the apostle of the heathen. The Roman name is stereotyped at the moment when he converts the Roman governor. And the place where this occurs in Paphos, the favorite sanctuary of shameful idolatry at the very spot which was notorious throughout the world, for that which the Gospel forbids and destroys—there before he sailed for Perga, having achieved his victory, the Apostle erected his trophy". This position affords a sense of security from the attack of any disturbing elements which might clamor for a fuller consideration than the theory accords them.

Once more, the opinion of a most competent and highly respected New Testament authority may be given, "But since it was customary for many Jews to bear two names, a Hebrew and a Gentile name, it may well be that Luke wished to intimate that if not at this moment yet during his first missionary journey, when the Apostle definitely entered upon his Gentile missionary labors, he employed not his Jewish but his Gentile name to mark his Apostleship to the Gentile world". Knowing Expositor's Greek Testament, in loco. Another important circumstance worthy of notice, that with the change of name from Saul to Paul, the apostle assumes the posi-

tion of leadership in this evangelizing journey. It is never again Barnabas and Saul, but Paul and Barnabas. They are now upon the point of leaving the island of Cyprus and the city of Paphos for Lesser Asia, which is to afford the field for great and successful missionary activity. Of this more in our future studies.

#### LAY—LESTER

Sunday at twelve o'clock, Miss Merrel Lester became the bride of Mr. Lee Lay. The attendants were Clyde Hitt, Ila Roebuck, Bonnie Parnell, Mrs. Doolittle, Bob Lay and Johnnie Thrash. Rev. Greene officiating.

#### MEETING AT PRENTISS

We have just closed a good meeting here. Dr. J. N. McMillan of Hattiesburg did the preaching. W. L. Cooper of Blue Mountain led the singing. Both did fine work. Brother McMillan is above the average in the pulpit. His work is safe and abiding. Brother Cooper is a coming young man. He has a bright future. There were 13 additions to the church, all for baptism.

—J. B. Quin.

Mr. D. Curtis Hall, graduate of the Southwestern Seminary and with five years' experience in evangelistic work, can be secured as singer in meetings during July, August and September. Address him at 126 13th Ave., Laurel, Miss.

#### DEDICATION OF HOUSTON CHURCH

The last note against the new brick building of the Houston Baptist Church, built last year at a cost of between \$18,000 and \$20,000, has recently been paid, and the building now belongs entirely to the Lord. The work in the church has gone forward rapidly during the last nine months, under the able leadership of the pastor, Rev. W. C. Stewart. Forty-four members have been added since September, 19 for baptism. A B. Y. P. U. Institute was recently held here by Miss Morgan, 21 diplomas being awarded. Work has begun on the new parsonage, the building to cost between \$3,500 and \$4,000 and it is expected to be completed within the next sixty days. A series of meetings will be held during the first and second weeks in August, Dr. W. W. Hamilton of New Orleans doing the preaching, assisted by Mr. D. C. Black of Oxford, Miss., gospel singer. The pastor left today for Florida for a short vacation, after which he will hold meetings at different places in Florida, being gone altogether about four weeks.

—Mrs. E. F. White.

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But is it not just as essential that our missionaries—associational, state, home and foreign—shall be paid regularly, along with our pastors? That houses of worship shall be provided on our needy mission fields as well as in our own communities? Are not our schools, colleges and seminaries equally entitled, with our educational work in our local churches to necessary equipment with which to train our Baptist young people for the ministry, missionary work and other definite forms of Christian service?

And shall not our hospitals in ministering to the sick and suffering in the name of the Great Physician; our orphan homes in housing, clothing, feeding and educating the thousands of orphan children committed to their care; and the Relief and Annuity Board in ministering to the more than 1,000 worn-out preachers of the Gospel meet their obligations just as promptly as we take care of the benevolent work in our own communities?

#### Program Contemplates Regular Support

It was in the hope and expectation of providing an adequate, regular monthly income to take care of all these great causes, free them from financial embarrassments and send them forth to larger and more efficient ministries in the Kingdom of God that the Cooperative Program of Southern Baptists was conceived and projected.

Its ideal embraces a definite share in this Program by every Baptist church assuming a definite cash objective for missions and benevolences as well as local church expenses, according to its ability, and then underwriting that objective by securing a definite subscription to this Program from each of its members.

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When a majority of our Baptist churches are thus enlisted and their members bring in their offerings on the first day of the week as God hath prospered them—no Baptist resting content in bringing in less than a tenth of his income—we will treble our contributions to local church expenses and increase eight times over our offerings to evangelizing the world.

This is the aim and ideal of the Cooperative Program. Surely every loyal Baptist will want to share in it according to his ability.

## Cooperative Program Commission



## FROM JERUSALEM TO GAZA

By A. J. Holt

(Note.—While in attendance on the Convention at Memphis, Dr. G. C. Savage, that eminent Bible class teacher, asked of me that I rewrite an article which appeared in the Baptist and Reflector thirty-five years ago. I thought that I had that article placed where I could lay my hands on it, but have failed to do so. It was also published in Dr. J. R. Graves' last book, "John's Baptism," but my copy of that great book has disappeared. So I shall be compelled to fall back on an imperfect memory in my endeavor to comply with my promise to Dr. Savage.—A. J. H.)

It was Thursday morning, January 31, 1890, that a company of us set out from Jerusalem to go to Hebron. I had placed myself under obligations in America to the Baptist papers with which I was corresponding, to ascertain, if possible, the place where Philip baptized the Ethiopian. I had made three trips before this searching for that place. I had rejected each of these places as not at all filling the requirements. I had arrived at the conclusion that they must have traveled the road to Hebron thence to Beersheba, thence to Gaza. The famous Roman road went that way, and while it was not direct, it was a good road and the only road over which a chariot could pass. I was riding in an Eastern carriage, a narrow body, with just two seats and these facing each other. We had gone down from Jerusalem to Bethlehem, a distance of about seven miles. Thence we went to Solomon's Pools, a distance of four miles farther. I will not divert the mind of the reader to Solomon's Pools, although they are quite interesting. After leaving Solomon's Pools we struck almost due south until we reached Hebron, the ancient capital of Judah, where David first reigned. For fifteen miles before reaching Hebron the Roman road went through a veritable desert. Not a tree nor a shrub was to be seen. Just one boundless tableland of sand and rocks. For half an hour after leaving Solomon's Pools my companion, Dr. S. S. Orris, Professor of Greek in Princeton Theological Seminary, sat busily engaged in examining a Cook's map. At last he said to me:

"See here, Dr. Holt, did you know that we are now traveling over the very road that Philip and the Eunuch went over?"

"Is that so?" said I. I knew it was, and that was the very reason I was traveling over it. But I had not discussed the matter with my Presbyterian friend.

"Yes," said he. "You notice that Cook's map defines the Roman roads in red. The ordinary roads in black. Now the Ethiopian was coming down from Jerusalem. He had to travel over a Roman road, as he could not make his chariot go through the sand over any other road. Now Philip came down from Samaria; you remember, and he came this road (pointing to a black line from Samaria). Back here about five

miles these roads came together, you see. Now right where they came together, Philip met the Ethiopian. From that junction they rode together. Now right along where we are now, they were riding together and Philip was preaching to him. Not far from this very spot, that baptism took place. You have been disposed ever since we took our trip into Galilee, to triumph over me concerning water for baptism. Now I have it back on you. There is no water here, nor has there ever been. There is not a sign of a stream, a lake, a river, a pool—anything. Just a desert, as the Scriptures say."

He was working himself up into a degree of enthusiasm. I was not uneasy about it, although I had no intimation of what was before us. But I knew that if we were near the place where Philip baptized the Ethiopian there would be water, or some sign where water had been. About this time I heard a sheep bleat. I was riding forwards and I looked out and to my relief saw that we were approaching a pool, at which, at that moment a flock of sheep and a herd of cattle were drinking. It was yet some distance away, so I said to Prof. Orris: "Professor, had we not better be perfectly sure that we are correct about this being the place, before we begin to build an argument on it." At once he seized the opportunity to reaffirm his conviction that this was the very place, going over his arguments again about those roads. Then he ended triumphantly by saying: "Now what if I were to want to be baptized like you claim was Scriptural, what would you do?" Just at this most opportune moment, the driver stopped his team to give them water at that pool. Dr. Orris had not noticed that we were coming to a pool at all. So I pointed out the pool and said to him: "See here is water, what doth hinder thee." He looked up with a start, took off his glasses to make sure he was not deceived and said slowly and rather dejectedly: "Well, now this is rather unfortunate for my argument, I concede."

"No, Professor Orris, this is providential. I think the Lord designed to show you where you were wrong."

"Well, upon my word," he again exclaimed.

"Yes," I replied, "it is upon your word. I shall make a note of it and have it recorded in the papers for which I am writing that Professor Orris has most certainly discovered the identical place where Philip baptized the Eunuch." "Notice," I continued, "that this is an ancient pool. It was built by the Hebrews and not by the Romans. Notice that broad bevel on those massive stones. Note its size, too," said I. "It is not less than one hundred feet on each side of the square. See, too, that all through these centuries it has not filled up, for that cow is standing side deep in it."

So there it was, thirty-five years ago, and no doubt is there to this day. This incident formed the basis of a tract that I published many

years ago. Dr. Graves asked me to furnish it to him, which I did. I withheld the name of the gentleman who was with me, however. Upon this Dr. Graves asked me to give him the name. I replied by furnishing to Dr. Graves the name of Professor S. S. Orris, but requested that he not publish it, unless indeed Professor Orris should give him permission to do so. As Dr. Graves did not publish his name, I presume that Dr. Orris either did not give his consent or never received the request. So many years have passed that I have concluded just to publish the name. I would not wish to embarrass a friend by publishing something that might militate against him in his school work. Now this is every word true to the best of my recollection.—Baptist and Reflector.

## WHAT THINK YE OF CHRIST?

By Dewitt W. Alexander

This question was asked by Christ himself, and addressed to the Pharisees. It will be recalled in reading this 22nd chapter of Matt. that both the Pharisees and Sadducees did their best to entangle Christ by asking him all sorts of questions, that they might find some excuse to carry out their desire to put Him to death. But the worst thing they could find was "that he eateth with, and receiveth sinners". And for this let us be thankful, for that takes us in. And it is also a fact that Christ's greatest enemies while down here on earth were these Pharisees and Sadducees, and strictly speaking they represent the unbeliever, in his lost and unsaved condition.

I would like to take Christ up as a Teacher, Preacher and Physician; but will only write in a general way. It is true that in asking this question they put on record one of the most important and serious questions that could be asked. What think ye of Christ? Is He the God-man, the only begotten Son of God, the Saviour of man? Or is he just a good man along with Moses, Abraham, and many others, and nothing more? He is all He claimed to be, or the greatest imposter that ever graced the earth, for he says of Himself, "I am the way, the life,

the truth and resurrection, and before Abraham was, I am". It is clear to my heart and soul and without a shadow of a doubt that Christ is truly the Son of God—The God-man and all that He says He is, and my life and my all is from Him.

But these modernists would have us believe and act like the Jews did nineteen hundred years ago. Stamp and brand them as false, and a deceiver and get Him out of the way by rejecting and denying Him. But I thank God that all these infidels and skeptics can never get Him out of the way again. They may be able to deceive some, those who are willing to claim "kin" to the monkeys and apes, but sooner or later these same men will have to meet this Son of God, and they will have to go on record and admit the fact that truly he was all he claimed Himself to be. For God made every man and woman who had any part in the trial and death of Christ to go on record that he was the Son of God and the Saviour of man.

Modernism is not the only sin, and all unsaved people would do well to bring this question home to themselves, "What do I think of Him, have I taken Him as my Lord and Saviour?" Sin is a disease of the very worst type, and the wages of sin is death. Christ is the only remedy that can cure, take away the awful wages of sin. His blood is sufficient to wash our sins away and make us whiter than snow, and may every soul come to Him by faith, taking Him as Lord and Saviour, and be able to give a better answer than those Pharisees when they are asked as to what they think of Him. May I be like Paul when he says, I know Him in whom I have trusted and am persuaded that He is able to keep that which I have delivered to His safe keeping against that day. Let every child of God be up and doing, publishing the good news to all men that Jesus is able to save all who will come to Him. Let us think well of Him and make our lives to show that we do think well of Him, for Christ is something worth having to be on His side and have Him standing for you to take away death—yes my friends Christ is worthy of all our thoughts and everything we possess.

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Blue Mountain, Miss.

C. H. FRY.

### HIGHLANDS, MERIDIAN

It was the writer's privilege to spend practically two weeks in a meeting with the good people of Highlands Baptist Church, beginning the first Sunday in June.

Although the pastor has been very ill most of the time for more than two months, the people have been faithful to the work, and excellent preparation had been made for the meeting. The people responded promptly and heartily to the visiting preacher and this made it easier for him to serve in the double capacity of pastor and evangelist. The church is fortunate in having in its membership a fine choir leader in the person of Mr. Frank McDonald. Under his direction the senior and "Booster" choirs led the people in some joyous and worshipful singing.

The pastor was not able to attend any of the services; and during the latter part of the meeting his wife went to the bedside of her mother, who has been very low for several weeks. But the hearts and prayers of both were in the meeting and these were almost as helpful as their presence.

Some seventeen new members were added to the membership of the church and the membership as a whole seemed fixed in a renewed determination to "carry on" in a worth-while way.

Let the brotherhood pray daily for the restoration of health and strength to the dear pastor, Brother S. A. Williams; and pray also for comfort and grace for his faithful wife, who, in addition to her personal ailments has the double sorrow and burden of a sick husband and a dear mother who is painfully and slowly sinking into the shadows.

Yours in the work,

—Bryan Simmons.

We have just closed an eight day revival at the Southern Baptist Church, Southern, Miss., which was a great meeting. The Southern Baptist Church is located at the Great Southern Lumber Company's

camp two miles above Shivers, Simpson County, Miss., and was organized only about three months ago by Rev. W. P. Sandifer, who is the pastor.

In the revival there were 16 additions to the church. The preaching was done by the pastor and the singing conducted by the writer. We found in this camp some great Christian characters, among those are A. L. Williams and wife and others we love dearly. We enjoyed our work there very much and pray God's richest blessings on this people and their pastor.

—C. G. White.

### DR. R. S. GAVIN AS AN EVANGELIST

It has come to me first hand that Dr. Gavin is giving up his pastoral work to enter evangelistic work exclusively. Therefore, I am taking this method of commending him to those of our state who know him not. It has been my pleasure to have him with me in a revival meeting at Kingston Baptist Church recently, and wish to say that he is one of the most helpful men I have ever had with me. His sermons are sound and logical, his enunciation is distinct, his language in the main is simple enough for any child, and yet his exposition of the scripture brings new flashes of light to the most learned in this hour of uncertainty, of strain, stress, excitement and doubt. It means something to a community as well as to the church of that community to have a man like Dr. Gavin assist in a meeting, and I hope for the sake of the cause Dr. Gavin, who is already popular with those who know his ability as an evangelist, will be kept busy in our own state.

Your brother in Christ,

—J. C. Parker.

Jonesboro, Ark.,  
June 23, 1925.

Rev. L. R. Burress,  
City.

Dear Brother Burress:

I did so much regret to learn of your last illness, which was about the time that I took sick. And I had hoped so much to be able to come to see you. But so far I have not been able.

While I have been sick I have been reading your little book entitled "According to Scripture". It certainly is an inspiration. I have enjoyed reading it so much and all the more account of knowing you as I do, and your consecrated life, which the Lord has wonderfully blessed all these years. And I am sure that your faith in God and your teachings of His gospel and His wonderful love has caused many to accept Christ and eternal happiness.

My humble prayer is that you may be spared time yet, for the reflection of joy to your loved ones, and your sweet sainted companion.

Sincerely your friend and brother,  
—J. F. Christy.

Rev. L. R. Burress is slowly improving and asks that you print this letter from one of his many, many friends in your paper.

### COLPORTAGE

Brother J. T. Moore, who is now living in Hattiesburg and doing field work for the Baptist Record and Baptist Book Store, reports good work done in the Reynoldstown and Dixie Churches recently. Professor Harper is the pastor of the first named church and Rev. R. M. Hardin of the other. Both stand well with their people and are doing good work. A number of orders were sent in for Bibles and other books and good lists of new subscriptions to the Baptist Record. These churches have large Sunday Schools and B. Y. P. U.'s and are wide awake.

### MAIN STREET CHURCH, HATTIESBURG

The Main Street Baptist Church of Hattiesburg will begin a meeting next Sunday with Dr. J. W. Mayfield of McComb leading. The pastor's plan, preparation, and prayer have been that the church will dedicate these two weeks of time as truly to the Lord as they have dedicated their house of worship to Him. We hope to pause in our secular work, if need be, and give ourselves, for this period of days, to the Work of the Lord. There is much to be done. A great opportunity awaits the meeting. We are asking all who may read these words to pray that the Holy Spirit may be with us to inspire us, to guide us, and to use us.

Sincerely in Christ,

—J. E. Wills, Pastor.

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A check for twelve dollars and fifty cents (\$12.50) will reserve a room in any dormitory for the next session beginning September 16. For beautiful new catalogue address—

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Hattiesburg, Miss.



## ARE MANY SAVED?

In your paper, Baptist Record, of March 12th, there is a short sketch written by "Quibbler", stating his pastor, preaching on Rev. 2:1-4, said "75% of Baptist membership are not saved".

If he means that 75% of the whole Baptist Denomination is unsaved, he certainly made an exaggerated statement; or if he means the particular church of which he is pastor, his may be a reasonable statement.

Now, I am a Methodist minister, but interested in the spiritual welfare of all Protestant churches, therefore I would be grieved to think that so large a proportion of any church in an inspiritual state.

"Quibbler" says he was emphasizing that the church was for saved people. If 75% are not saved, what ought the 25% do about it? I would say to "Quibbler", do as all genuinely saved people should do, go to work and try to get them saved.

Now the church at Ephesus had to its credit more good qualities than most churches of today, viz.:—Labor, patience, fidelity to right principles, but defective in one thing only—they had left their first love. Then love is greater than all works. See 1 Cor. 13th chapter. Take the 5th verse of the 2nd chapter of Rev., which reads, "Remember therefore, from whence thou art fallen and repent and do the first works, or else I will come unto thee quickly and remove thy candlestick out of its place except thou repent". The scripture above quoted applies to the church and not the pastor as shown by Rev. 1st chapter, 20th verse.

Then what must the 75% do? "Repent and do the first works".

Fraternally yours,

—E. H. Rook, Como, Miss.

## SO CALLED EVOLUTION

While attending the Southern Baptist Convention at Memphis I was entertained by my step-son, Chas. S. Joiner, and he thought "evolution" would split the Baptist denomination, that they would stop contributing to the causes fostered by the denomination and were afraid to denounce evolution by name. He formed his opinion from newspaper head-lines.

I did not feel alarmed at all over the outcome, as the South is practically free of this modernist heresy.

Festus said, "Paul, thou art beside thyself, much learning hath made thee mad." I think much learning has made such intellectual giants as Dr. Harry Fosdick, Dr. Stickney Grant, Dr. Parks and others, mad, and has put them in bad standing with their own denominations. It is alleged they say Genesis is a fairy tale, deny the inspiration of the scripture, the deity of Christ, his virgin birth, the efficacy of blood and his resurrection, which has made them heretics.

The Bible has stood against such intellectual giants as Ingersoll, Payne and others, and will be here when these modernists have chanted their little pieces and passed away.

There are great intellectual giants in the Southern Baptist Theological Seminary at Louisville, Ky., and there is not a modernist among them. They never send out a graduate tainted with evolution fancies and the real Christian Baptist ministers of the North are flocking to the Seminary at Louisville, Ky. The Seminary is in desperate need of new buildings to care for the work it is doing and called on to do. June 28th has been set aside by the Southern Baptist Convention as the day on which the Sunday Schools of the South are asked to contribute to the fund for building these sorely needed buildings.

As a Sunday School superintendent for 39 years, carrying the school to be an A-1 school, with the help of the pastor, I appeal to the Sunday Schools to do their best in making their offerings on Sunday, June 28th, that we may build one unit in the new Seminary buildings. By doing this we will be helping to kill modernism and Darwinism. The Shubuta Sunday School aim for at least \$100.00 for the Seminary fund.

—W. H. Patton.

Shubuta, Miss.,  
June 12, 1925.

## THE SEMINARY MAKING THREE-STORY MINISTERS

By Roland Q. Leavell, Th.D.  
(Pastor at Picayune, Miss.)

When asked how long a man's legs ought to be, Lincoln said, "Long enough to touch the ground." Likewise we ask how tall a preacher should be, and answer, "Three stories high." God lays the foundation for a preacher when he is redeemed by Christ, called of God, and filled with the Spirit. The Southern Baptist Theological Seminary builds three stories upon that foundation.

**The First Story.**—The first story is the physical man. To build this the Seminary must have a dormitory, a dining room, and a gymnasium. It is hard to say which of the three in the present Seminary plant is the more inadequate. Memories of 1914 are as fresh in my mind as of yesterday. My heart sank when I left a well equipped University and went to a poorly equipped Seminary. I left a beautiful dining hall to eat in a dark and unappetizing place. I left a clean spacious well equipped gymnasium to find one about one-third the required size, no swimming pool, no hand ball courts, no space for seating about the basket ball court, and almost no equipment. I left a dormitory room with white plastered walls, smooth floor, comfortable furniture, deep individual closets, running hot and cold water, and a good bed, only to find one lacking in every one of these details. It was hard to keep down jealousy when the richer boys went to the city Y. M. C. A. gymnasium, the cafeterias, and even roomed outside of New York Hall. Brethren, these things ought not so to be. (They shall not be in the new plant which Southern Baptists are being asked to pay for.)

**The Second Story.**—The Seminary can build the second story for a

minister, the intellectual man, if the right equipment is provided. The first and finest material for building this second story is already there, namely, a faculty of renowned scholars and teachers. Did ever any institution have so many outstanding authors, able teachers, nationally known lecturers and preachers? The names of Boyce, Broadus, Mullins and Robertson, Sampey and Gardner, Carver, Powell, Dobbins, Davis, Yates and Adams, would be outstanding in any modern 11th chapter of Hebrews. And did ever great intellects have to labor with such inadequate class room space, such poor library equipment, or such insignificant office accommodations? Brethren, these things must not so be.

**The Third Story.**—The third story of a minister is the spiritual man. Much of this building material is there in abundance. The consecrated spiritual leadership of the faculty, the earnest spirit of Bible study in the classroom, the fellowship of kindred spirits in the student body, and the many great spirits who come there every year from all over the world to speak in the chapel are unsurpassed in power to build up the spiritual life of the ministers who go there. But who can say that physical surroundings do not influence the spiritual man? The soot of a city center, the tramp of trade and traffic, the cramp of crowded quarters do not lead to spiritual growth and development. The Seminary must have a chapel. Times galore on special occasions the students and visitors can find no seat left in the chapel hall. Brethren, these things shall not so be.

In past achievement and present power the Southern Baptist Theological Seminary seems to be the outstanding Seminary of the world. It is the head waters of a mighty stream of ministers "three stories high," flowing out to fill our pastorates, direct our schools, and to do our mission work at home and abroad. No institution has ever supplied or does now supply so many of the leaders in our Kingdom program. A new Seminary plant must be built at "The Beeches" that the Seminary may continue to build ministers "three stories high".

## THE REVIVAL AT SCOOPA

Since the coming of our present pastor, Dr. S. L. Morris, Scooba Baptist Church has improved in many ways. Regular prayer service has been resumed, a B. Y. P. U. has been organized, attendance at Sunday School and preaching service have greatly increased, additions have been made to the church, and general progress has been shown along all lines; but perhaps the greatest revival Scooba Baptist Church ever had has just closed. Brother S. V. Gullett of Blue Mountain did the preaching, while Brother Doty of Winona led the song service.

The pastor had conducted two services a day for almost a week when Brothers Gullett and Doty arrived. Every service reached high

water mark. Brother Gullett is a clear, forceful, convincing speaker and brings to the hearer great heart messages of love. Brother Doty is capable, faithful, consecrated.

No preacher ever won so completely, perhaps, all denominations. Both preacher and singer completely won Scooba for their very own.

Fifteen additions were made to the church but this was but a small part of the great good done our church and community.

—J. D. Wallace.

## FIFTH AVENUE, HATTIESBURG

I hasten to express a word of appreciation for the fine work done in our church this week in a Sunday School Training class. Brother Byrd sent us Brethren Williams and Armstrong. Both arrived Sunday, and went to work, Brother Armstrong teaching the Manual, and Brother Williams the Doctrines of Our Faith. The classes were well attended from the first to the last, and I have never seen the spirit finer in any thing.

I have never known these men before, but am sure that they are men of God and of prayer, for they could not have done the work, and had the spirit in it, that they did otherwise. I think we have not had a finer revival spirit in our church during my pastorate here than we have right now, at the close of this school. These brethren will be a blessing to any church anywhere, and I trust that the churches will keep them busy all the time. Brother Byrd is a wonderful blessing to this state, and he knows how to get the right kind of men with him.

Tonight we are profoundly grateful to God and to the State Organization for the blessings of this week.

Yours in Jesus,

—D. A. Youngblood.

## MARRIED

Miss Eugenia Robertson, the lovely daughter of Mr. and Mrs. E. E. Robertson of Collins, Miss., was given in marriage to Mr. Walter N. Temple of Bude, Miss., on Sunday morning, June 7th, in the Collins Baptist Church.

Miss Eugenia is a graduate of Mississippi Woman's College and taught the past session in the McComb High School. Her very fine personality has won for her a large number of devoted friends who join in wishing her a long and happy life of usefulness.

Mr. Temple graduated from the University of Mississippi three years ago and now has a good drug business in Bude, Miss. Mr. Temple was originally from Covington County, where he has an exceptionally large number of friends, all of whom are interested in his work and success.

Mr. and Mrs. Temple are both loyal members of the Baptist Church and closely identified with the full work of the Baptist denomination. The citizens of Bude are to be congratulated upon having these two make their home with them.



## East Mississippi Department

By R. L. Breland

### Burnside

Burnside is a sawmill town located six miles north of Philadelphia, Neshoba County, Miss. The town has been there for almost a century, but it was of little consequence until the Griffin Lumber Company located their large mill there four years ago. It is now a town of more than 500 people.

In 1922 Elders I. A. Hailey and L. A. Roebuck organized a Baptist church. Dr. Hailey was the first pastor, followed by Rev. G. H. Suttle, who in turn was followed by Rev. J. E. McCraw, the present pastor. He is doing a good work, he is a coming preacher.

On Thursday, June 4th, I began a meeting at Burnside which continued until Sunday, June 14th, presenting two sermons a day most of the time. We had a good meeting. I enjoyed greatly my fellowship with the young pastor who in a sense is my boy in the ministry. Some splendid people are members there. This is especially true of the good women. Some few men are true blue also.

At the close of the meeting five were baptized and three had united by letter. The church seemed considerably revived. A complete reorganization was effected during the meeting except a change in pastor.

Brethren McCool and J. S. Nicholson were ordained to the office of deacon. J. S. Nicholson was elected finance clerk, and Mrs. J. S. Nicholson was elected church clerk. A roll and record book and treasurer's book were ordered and a new start was taken from a business standpoint. From money standpoint the outlook for the church is encouraging. There is talk of organizing a Baptist Sunday School; there has been a Union School all the while. The Lord's Supper was observed at the close of the meeting for possibly the first time in the history of the church. Brother and Sister D. B. Gross, who have been members since the organization, are moving to Laurel and will be missed. Pray for the work at Burnside, for it is an important field of work.

### Notes and Comments

The meeting at West is in progress. Elder Harvey Gray of Eupora is doing the preaching, and Singer Joe E. Bryant of Tupelo is leading the music.

Pastor Maer of Hernando has been chosen by the Foreign Mission Board as missionary to Brazil. He and his wife will sail for that place August 29th.

The daily papers carry the announcement that Pastor Lee B. Spencer has resigned at Oakland to take effect July 1st. We dislike to lose him from Yalobusha County.

We are indeed pained to hear of the continued illness of Elder W. I.

Hargis, whose home is at Oxford. He has done a fine work over North Mississippi, and is loved by all.

Every Sunday School in the South should take an offering for the Southern Baptist Theological Seminary, June 28th, to help in the new building program of that great institution. It has done much for our Baptist cause and will do much more. Don't forget.

Brother J. P. Foster, Clerk of Philadelphia Baptist Church, has had much sorrow recently; his wife and daughter have been seriously ill with typhoid fever. Both are improving, we learn.

Brother Jennings, a blind preacher, is pastor of a country church near Blue Springs, Miss. He gives it half-time service. It has a standard Sunday School, three B. Y. P. U.'s, W. M. U. and other organizations. And yet some say that such things are impossible in the country. He brands this as false by doing it.

### ABOUT BROTHER BURRESS

The friends of Rev. L. R. Burress, which are many in Mississippi, will regret to know that he has suffered an attack of paralysis of the throat for the past week, which threatened to be of dangerous outcome.

But we are glad to say that he is very much improved at this time. Brother Burress is 87 years of age. He has been a great preacher as well as a great and good man, in his declining years, though he can't preach.

He has written many great books. His loving companion, with whom he has been living for sixty-one years and six months, is able to care for him in this sickness. May God's blessings be with them and may many more years be theirs.

For they are useful to us. Their prayers and comforting words are ever before us, and are so much help to us.

One who loves them,

—L. L. Jordan.

### KINGSTON REVIVAL

Just a word to report our meeting at Kingston Baptist Church, Laurel, Mississippi, which has just closed.

Dr. R. S. Gavin, of Quitman, did the preaching, which means that it was well done. He brought us great messages from the old Book which warmed our hearts to deeper consecration for the Master's work and resulted in 12 accessions to the church. Six were baptized by the pastor last evening. There were many other good things which could not be seen with the human eye.

We take courage and go forward, we trust, with greater zeal for the Master's glory.

—J. C. Parker, Pastor.

Dear Brother:

I have been intending for some time to write to you about a matter that is of vital interest to you, and to the people of our church and to

other denominations as well.

I am sure you recall that about twenty-one years ago the Lowrey boys induced me to come to Blue Mountain to establish a Boys' Training School.

At that time I had about twenty years of successful experience in school work, and was fairly well prepared for this work, as I had given the problem of "boy training" a special study.

I came here with my twenty years of successful experience, and opened the Mississippi Heights Academy to prepare boys for College, to fit them for this meat and bread world, and to train them for good, and for God. I have succeeded beyond my most sanguine expectation.

What I want to do now is to reach a few of our people who have boys in their homes who do not fit into the public school system very well. This is no fault of the public school system. It is because of a condition at home. Some fathers have too much work to do, to give the time and attention necessary to the proper development of the boy during his teens. Some fathers have work which calls them away from the home. The boy is therefore deprived of the most wholesome influence in the home to a boy. Father is sometimes dead, and mother has to go into an office, and therefore cannot see to the boy. As a consequence the boy runs upon the street, and the natural result of such a life is to cast a shadow athwart the threshold of that home and break a mother's heart. Now if I could get in touch with the homes where these conditions obtain I can relieve that distressed mother, and train that boy for the family, the State, and

for our church. I therefore write to know just how to get in communication with the parents of such boys. I want to do a service to humanity, for the State, and for our Lord. If you can put me in communication with these good people I shall be under lasting obligations to you, and I shall endeavor to prove myself worthy of the honor thus conferred.

Cordially.

—J. E. Brown.

—adv.

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LAWRENCE T. LOWREY, Ph.D., President,  
Blue Mountain, Mississippi



## CATCHINGS

Sunday, June 7, marked a great day in the history of Catchings Baptists. We have long looked forward to this day when we could worship in our own church house. About seven months ago the actual work on the building was begun and on this day our hearts were made to rejoice as we realized that our labors in the Lord were not in vain.

At the morning service we were made to rejoice as we heard a splendid and powerful message on "The Vital Church" by our own Secretary, Dr. R. B. Gunter. The noon hour found about three hundred or more gathered about the gracious dinner prepared by the ladies of the community. Of this we all partook with enjoyment and in the spirit of brotherly love and fellowship. Dr. E. H. Marriner of Leland, Miss., another of God's noblemen, brought us a wonderful message at the afternoon service. "The Business of Baptists" was his theme, and our hearts were stirred as we listened to the unfolding of Christ's great commission to His church. The house was again full at the evening service when our own Miss Virgie Cozdel, who has just completed her second year's work at B. B. I., brought to our young people a thrilling message on "The Possibilities of Youth in the Kingdom". Perhaps no man is better known and loved and honored in Mississippi than is Brother Sam R. Young. This "Young man", who is the Spiritual father of many children in Christ, was with us all through the day to bless with his radiant smile and gleaming eye of kindness all who met him. He preached for us in the evening service, bringing a great message on Matt. 26:39, "He went a little farther". He urged all to go on to greater things in the Kingdom. The ordinance of baptism was administered at the close of the evening service. Four young people followed their Lord in this sacred ordinance. Our hearts rejoiced as we went to our respective homes. Truly God hath done great things for us.

We take this occasion to express thanks to all who made the day possible. We thank all who in any way helped to erect our little church, and we trust that our future record may constitute a more adequate expression of our gratitude to God than any word of mouth at the present. The stage is now set. The battle is before us. The Voice of God says: "Go Forward!"

—R. B. Patterson.

Evangelist T. O. Reese and Singer Theo. H. Farr, who recently closed a fine meeting at Carbondale, Ill., are now in a meeting with Rev. D. P. Lee, Cairo, Ga. The stores and other business places are closing for the morning services. The first week of the meetings resulted in 25 approved for baptism. Great results are expected the second week. These brethren go next to Shubuta, Miss., then to Carlisle, Ky.

I have recently closed my 25th revival meeting in Missouri. Have

held 25 in Kansas. Able now to give my whole time to the work, for which I am very grateful to God. I have open time for summer and fall meetings, and would like to come to Mississippi if the Lord and his people said "Come". I can come alone or I can bring a good singer with me. I work on the entertainment and free-will offering plan. May the Lord continue to bless all his people in soul-winning.—Frank M. Wells, "The Evangelist", P. O. Box 851, Nat. R. Home, Leavenworth, Kansas.

## IS IT O?

What might, by the better informed, be termed insignificant and matter of "small import", nevertheless that "same matter" in other circles seems of vital concern, proving anxious inquiry and tender solicitude. In the Record not long ago some writer, signing as "Quibbler", wrote of his pastor's preaching on Rev. chapter 2, "The church is for saved folks", emphasizing that 75% of Baptists are not saved. The inquirer asked what are the 25% to do about it?

Some of the Record writers later referred to the matter, but only as to the probable correctness of the startling assertion as to 75%, but as yet the more important matter, what can the 25% do about it, has not merited reply. Anxious to see this thrashed out, I am here taking up the "small matter", adding another, Do the Scriptures teach "The church is for saved folks only". Can a 75-25 body be a "Scriptural Church"—"the body of Christ"?

I have heard this matter—condition, seriously discussed "among my circle"—being some laymen and a preacher or two, as if it might be a live wire.

Some have suggested, why not have it thrashed out by some of our preachers and laymen, who can write through "Our Record". Let them write fully and frankly, for it will help them also, while helping others.

Faithfully,

—Fuzzy.

## TO MISSISSIPPI BENEFICIARIES

Dr. William Lunsford, D.D., Secretary of the Board of Ministerial Relief and Annuities, has notified the Mississippi Standing Committee on Aged Ministers' Relief that owing to the small receipts from Mississippi, the Stipend Committee at Dallas has been forced to reduce the monthly stipends of many of the Mississippi beneficiaries.

Your Committee is taking this method of announcing to our disabled veterans of the cross that as small as their stipends have been, they must be made still smaller until the Baptists of the state send larger sums of money to Dallas for ministerial relief. This news is painful, but all must bow to the inevitable, hoping for a brighter day.

The Mississippi Relief Committee has in his possession a few new ap-

plications for help; but, in view of the condition of our ministerial relief treasury, feel that it would be useless to make further recommendations to our Board at Dallas until things brighten up somewhat. Our Committee has recently made some recommendations which from lack of funds the Board at Dallas was compelled to turn down. Within the last twelve months the Board at Dallas has paid to Mississippi beneficiaries more than it has received from Mississippi.

In view of present conditions, one of our beneficiaries, though in real need, has written our Committee to discontinue his small stipend that it may be given to others even more needy than he. This is a magnanimous, Christly act, and deserves the highest commendation, while at the same time it is pathetic in the extreme.

Your Committee feel that present situation justifies an exhortation to the brotherhood to greater diligence in relieving the necessities of our wornout preachers and the widows of some now gone to their reward.

T. J. Bailey,  
Tom Tomlinson,  
B. B. Hudson,

Committee on Aged Ministers' Relief.

## BURNSIDE

Rev. R. L. Breland of Coffeeville, Miss., has just closed a ten day meeting with the Baptist Church of this place. Brother Breland exalts Christ in every service. His messages were fluent, tender and intensely practical, making the Plan of Salvation plain, wholly of grace through faith in Jesus Christ as

Savior and Lord. He also emphasized that right thinking, righteous living and Christian conduct were the evidences of regeneration, and fruits of the Holy Spirit. Brother Breland declared that all church members who could not refrain from playing ball on Sunday, or dancing and all those who didn't have time to attend church but spent all their time Sunday joy-riding, or in some other social activities, should be honest enough to withdraw from the church roll. The church and community extended him a most cordial invitation to be with us in our revival next year. As a result of the meeting the church was revived, and permanently organized. Eight additions were made, five by experience and baptism, and three by letter. Brethren D. D. McCool and John Nicholson were ordained as deacons near the close of our services. May the Lord find great leadership in these good men and help us to carry on his work at Burnside and bless Brother Breland in his work elsewhere with all who seek to do his will in saving the lost is my prayer.

—J. E. McCraw, Pastor.

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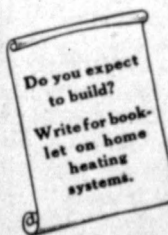
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